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A GRAMMAR

OF THE

CREE LANGUAGE.



A GRAMMAR

OF THE

CREE LANGUAGE,

AS SPOKEN BY THE

CREE INDIANS OF NORTH AMERICA.

BY THE

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PREFACE.

THE following Grammar was written, amidst many interruptions, during the busy occupations of my Missionary life, and whilst carrying on the instruction of Missionaries sent to me by the Church Missionary Society. It has proved very valuable, and I have found that by its means students have soon acquired a good knowledge of the Cree language, without which it would have been quite impossible for them to become efficient Missionaries to a Cree-speaking people.

Mine is not the first Cree Grammar, one having been written many years ago by the late Jos. Howse, Esq., who was for a long time in the service of the Honourable Hudson's Bay Company. His compilation is a learned treatise, and deeply interesting *as a philological study*, but not of great practical utility. *What I think* will be considered the

principal recommendation of the present work is its plainness and its numerous illustrative examples, which will specially adapt it to the use of young Missionaries, for whom it is principally designed; and it will expedite, I trust, their acquirement of the language, and thus fit them for imparting, with as little delay as possible, spiritual knowledge to those committed to their care. It is hoped also that it may be found useful to persons engaged in trade throughout the Hudson's Bay Territories, especially if used in connection with the valuable Cree Dictionary compiled by the Rev. E. A. Watkins, the only one yet in existence in the English and Cree languages.

For those who may desire a fuller knowledge of the Cree Verb than what is here given, I would recommend Dr. Hunter's "Lecture on the Grammatical Construction of the Cree Language," where it is given in the most exhaustive manner; but for all practical purposes as much is contained in this work as will be found amply sufficient.

In the acquisition of the Cree language I would recommend the student, in addition to the very diligent study of the Grammar, *to use the living voice of the Indian as much as possible.* Let him write down, as well as he can, tales and incidents of

everyday life from an Indian's lips, and afterwards, with the aid of an interpreter, make interlinear translations of them. These will form excellent reading lessons, to be read and re-read till the confused words are seen to assume their proper forms, and many of the expressions become familiar. Further, I would urge the learner to sit with the natives in their tents, and note down in writing any words he may succeed in catching while listening to their conversation, committing them afterwards carefully to memory, and trying to make use of the stores thus acquired. Besides this, let there be a daily reading of the translations of the Holy Scriptures, with a careful comparison of the texts in which the same word or expression occurs. If these suggestions are perseveringly followed, a fairly rapid progress will undoubtedly be made.

The first portion of the Grammar will be found comparatively easy of acquisition, especially when the peculiarities of the *two* First Persons Plural have been clearly understood, and the fact fully realized that the Verb has no Infinitive Mood. The main difficulty, which is really a serious one, will be found in learning, so as to use readily, the different inflexions of the Subjunctive Mood of both the Transitive *and the* Intransitive Verb.

Before closing, let me strongly advise the student to use all diligence, to persevere undauntedly, and to be content with nothing less than a complete mastery of the language. It is true he has a difficult, a very difficult task before him; but pains, with God's grace, will enable him to overcome it. His position is very different from that of his predecessors a quarter of a century ago. At that time there were very few helps indeed, as scarcely any translations existed, and there was no Dictionary; whereas now helps of all kinds are abundant. Other men have laboured and he has reaped the advantage; they have smoothed his way and removed many of his difficulties. Let him be grateful for the assistance he has received, and *ākoshe kutta kisesawisew, āko maka wepuch kā Ililemot;* which is, let him be diligent and he will soon speak Indian. So may it prove as a comfort to himself and a reward to me.

J. MOOSONEE.

A GRAMMAR

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ORTHOGRAPHY.

THE Indians possess no written characters of their own, and their only mode of communicating with each other, except verbally, before they received instruction from European Missionaries, was by means of rude hieroglyphic symbols. They are now in possession of a "syllabic system," a knowledge of which is diffused through nearly all the tribes composing the entire nation, and in which the Scriptures and other books have been printed. But the characters of that system are not adapted for a work of this description, and therefore the Roman letters are used.

They are a, c, e, g, h, i, k, l, m, n, o, p, s, t, u, w, y.

Of these, the consonants are sounded as in English, the vowels and diphthongs according to the following table:—

á as a in hate.
a „ a „ far.
o „ o „ me.

i	as	i	in	pin.
I	„	i	„	thine.
o	„	o	„	note.
u	„	u	„	but.
oo	„	oo	„	soon.
ew	„	u	„	pure.
ow	„	ow	„	now.

Some syllables are strongly aspirated, and for this the letter "h" is not always adapted; the Greek hard-breathing ', first introduced by Dr. Hunter, is therefore used. It is usually breathed at the end of the syllable aspirated, and some words depend on the aspirate for their signification; thus, *Ukochin*, without the aspirate, means simply, he hangs; but with it, *Ukȯchin*, he hangs in a liquid, he floats.

But the aspirate is not uniformly observed, some tribes, and even members of the same tribe, aspirating their words very much more than others; it is therefore quite impossible to lay down strict rules for its observance. This must be left to the student's own observation, remembering only that the use of the aspirate is at once the most delicate and difficult sound to acquire in almost every language.

H is always aspirated.

G is used only in the particle expressing power, and in the word meaning ability, power, gain: Ne *ge* totān, I can do it; Ne *gushketan*, I am able for it, I gain it.

L is used at Moose Factory only and in its vicinity; it adds very much to the distinctness of the dialect there spoken; in other dialects n, y, th, or r, is substituted for it.

In the diocese of Moosonee the pronoun "I" is thus expressed in the different dialects:—

Nela ... At Moose Factory,

Nena ... At Albany, Severn, and York Factory,
Neya ... On the E. Main coast; while it is
Netha ... At English River, and
Nera ... At Isle à la Crosse.

One other sound, the "sh," is confined principally to Moose and the neighbourhood, adding to the variety of the dialect: thus, *Sesep*, a duck, is said at Cumberland, and *Sesepis*, a small duck; while at Moose we have *Sheshep* for the former, and *Sheshepish* for the latter.

ETYMOLOGY.

There are eight parts of speech: the Noun, Pronoun, Adjective, Verb, Adverb, Conjunction, Preposition, and Interjection. Of these the Noun, Pronoun, and Verb are declinable, as is likewise the Adjective, when verbalized.

There are no Articles, the numeral adjective, "*pāyuk*," being substituted for "*a*," as *Pāyuk* ililew, *one* or *a* man; and demonstrative pronouns for "*the*," when it is necessary to particularize persons or things, as *Una iskwāō*, that or "*the*" woman; otherwise, the noun stands alone. Thus the sentence, "The trees of the forest," requires two definite articles in English, while in Cree the noun speaks for itself, *Mistikwuk* nochimik, (the) trees in the forest; nochimik being an adverb.

OF THE NOUN.

The Noun is often a much less important member of a sentence in the Cree than in European languages, as almost all abstract nouns may be, and by Indians generally are, expressed in a verbalized form; thus, "life" would be expressed as *Á pimatisenanewuk*, "that they (indefinite as to person) live," in preference to *Pimatisewin*, life; *Á akosinanewuk*, "that they (*indef.*) are sick," in preference to *Akosewin*, sickness.

I have known an Indian speak a long sentence on the duties of married persons to each other, without using a single noun.

Of the Terminations of Nouns.

Nouns of different kinds have different terminations.

Abstract Nouns end in *win;* as, from Tapwāō, he speaks truly, is formed *Tapwāwin*, truth.

Names of instruments end in *kun;* as, from Paskisekāō, he fires, is formed *Paskisikun*, a gun.

Names of liquids end in *apo;* as, Menish, a berry, *Menish-apo*, berry liquor, wine.

Simulative Nouns end in *kan;* as, Munito, a god, *Munitokan*, an idol.

Names of lines, cords, chains, etc., end in *ape;* as, *Muskisin, a shoe, Muskisināpe*, a shoe-string; Miko, *blood, Mikwāape*, a vein.

The termination *kumik* particularizes buildings; as, *Ayumchāwekumik*, a church, lit. a praying-house.

Atik is the termination for the names of trees, articles made of wood, handles of instruments, etc.; as,

Wuskwi,	Birch-bark, from which canoes are made.
Wuskwiatik,	The birch-bark tree, *i.e.* the birch tree.
Kashkahikun,	A rake.
Kashkahikunatik,	A rake handle.
Mechiso,	He eats.
Mechisonatik,	An eating-board, a table.

Ākin terminates the names of different kinds of cloth, etc.; as, Pupukewuyan, a shirt, *Pupukewuyanākin*, shirt-cloth, *i.e.* calico.

Kume is the termination signifying water; as, *Tukekume*, cold water; *Kichekume*, the great water, *i.e.* sea, ocean.

Skow added to a noun indicates abundance; as, Numās, fish, *Numāskow*, fish abound.

Min (sing.), *mina* or *minuk* (pl.), terminates the names of berries; as, *Mikominuk*, red berries; *Muchemina*, bad berries (poisonous).

Diminutives end in *ish* or *shish*; as,

Napāō,	A man.
Napāshish,	A boy.
Iskwāō,	A woman.
Iskwāshish,	A girl.

This diminutive particle is sometimes repeated to express a greater degree of smallness; as, *Napāshishish*, a little boy. *Kish* after a single or double diminutive signifies bad, useless, etc.; as, Chemanishkish, *a small, useless* canoe; Napāshishishkish, *a naughty little boy.*

Personal Nouns, the poor, rich, etc., are formed from adjective verbs:

1st. By prefixing the pronoun "*O*" to the third person, indicative mood, present tense; as, Kitemakisew, he is poor; Kitemakisewuk, they are poor; *Okitemakisew*, the poor one (sing.); *Okitemakisewuk*, the poor (pl.).

2ndly. The primitive word representing the quality is used as the noun; as, *Kitemakis*, the poor one; *Kitemakisuk*, the poor (pl.).

3rdly. The third person of the subjunctive mood, flat-vowelled, is used as a noun; as, *Kătimakiset*, the poor one; *Kătimakisetchik*, the poor (pl.).

This extremely interesting form will be explained and illustrated when we consider the Verb.

The names of animals, parts of the body, and objects not falling into either of the classes above mentioned, terminate irregularly; as, *Umisk*, a beaver; *Mistikwan*, the head; *Mesit*, the foot; *Sepe*, a river; *Wutche*, a mountain; *Nipe*, water; *Meyow*, the body; *Achăk*, the soul; *Oshkinekew*, a young man.

OF GENDER.

There are two Genders, the Animate and Inanimate; but a few inanimate objects are treated as animates.

The principal objects thus treated are, *Alŭkonow*, bread; *Upwe*, a paddle; *Uskik*, a kettle; *Usam*, a snow-shoe; *Ămikwan*, a spoon; *Ustis*, a glove; *Mitas*, a legging; *Mekis*, a bead; *Pewanuk*, a flint; *Pewanukoshish*, a gun-cap; *Pukwăshekun*, flour; *Uloomin*, oatmeal.

Living trees, and most objects possessing vegetable life, are likewise classed as animates.

Some nouns are either animate or inanimate;

among others, *Usine*, a stone, and the particular names of berries.

Distinction of Sex.

To mark the distinction of sex in animate nouns, we have,

1st. The use of different words; as,

Mas. *Napää*,	A man.
Fem. *Iskwää*,	A woman.
Mas. *Otawemow*,	A father.
Fem. *Okawemow*,	A mother.
Mas. *Okosiwemow*,	A son.
Fem. *Otaniwemow*,	A daughter.

The last four examples are seldom used, except when preceded by possessive pronouns, when they undergo much contraction.

2ndly. The addition of *iskwää* to the masculine to express the feminine noun; as,

Mas. *Okimow*,	A chief.
Fem. *Okimaskwää*,	A female chief.

3rdly. In the names of all animals, *Napä*, prefixed, indicates the male, and *Noshä* the female; as,

Napä mistos,	A bull.
Noshä mistos,	A cow.
Napä shcshep,	A drake.
Noshä shcshep,	A duck.

Of Number.

Nouns have two Numbers, the Singular and the Plural.

The plural of nouns of the animate gender is formed by adding *k*, *uk*, or *wuk* to the singular; as,

Mistik, a tree, *Mistikwuk*, trees; Utim, a dog, *Utimwuk*, dogs.

The plural of nouns of the inanimate gender is formed by adding *a* or *wa* to the singular; as, Chikahikun, an axe, *Chikahikuna*, axes; Chepayekumik, a sepulchre, *Chepayekumikwa*, sepulchres.

Cases of Nouns.

Nouns have four Cases: the Nominative, Accusative, Vocative, and Locative.

There is no Possessive Case; possession being indicated by the possessive pronouns. The Indian mode of expression is thus—The man his house; the men their house or houses, *i.e.* The man's house; the men's houses.

The Nominative Case expresses the noun in its simplest form.

The Accusative Animate, in the singular number, is the same as the nominative, when governed by a transitive verb in the first or second person; but when governed by a verb in the third person, *a* or *wa* is added to the nominative; as, Ne sakehow owashish, I love a child; Sakehāō *owashisha*, he loves a child.

The same rule is followed in the plural for the first and second persons, while in the third the plural distinction is omitted, and the termination is the same as in the singular; as, Ne sakehowuk owashishuk, I love children; Sakehaō *owashisha*, he loves children; Sakehāwuk *owashisha*, they love children.

The Accusative Inanimate, in both numbers, is *the* same as the nominative, when governed by a *transitive verb in the first* or second person; as, *Net ayumetan musinahikun*, I read a book: but *when governed by* a verb with a dative signification,

the syllable *lew* is added to the nominative; as, Ne melow *musinahikunelew*, I give him a book.

The accusative singular inanimate generally, not universally, ends in *lew*, when governed by a verb in the singular number; as, Kwapahum *nipelew*, he dips water. In the plural the accusative is the same as the nominative; as, Ke oshêtow nesho *wunehikuna*, he has made two traps.

The Vocative Case singular is the same as the nominative; the plural is formed by adding *tok* or *etok* to the nominative singular; as,

Owashish!	O child!
Owashishetok!	O children!

To this rule there are two exceptions: Notawe, my father; Nekawe, my mother.

Voc. *Nota* or *Notawe!*	My father!
Nāka!	My mother!

The Locative Case is formed by adding *ik* to the nominative; but if the nominative ends in *k*, *ok* is added, and *k* only if it ends in a vowel; as, *Mekewamik*, in the tent; *Uskik-ok*, in the kettle; *Kichekume-k*, in the sea.

Examples of the Vocative Plural.

Napūtok, sakehikok ket iskwāmewowuk,	Men, love your wives.
Iskwātok, nunahetakok ke napāmewowuk.	Women, obey your husbands.
Napūshishetok nāshta *iskwāshishetok*, tapwūtakok ke nekehikowowuk.	Boys and girls, obey your parents.
Ililetok, *necheshanetok*, nāshta *otawematok*, nutôtumok,	Men, brethren, and fathers, hearken.

PRONOUNS.

There are six classes of Pronouns: the Personal, Possessive, Demonstrative, Relative, Interrogative, and Indefinite.

Personal Pronouns.

Singular.	
I,	Nela.
Thou,	Kela.
He, It,	Wela.
Plural.	
We (I and he, *or* I and they),	Nelanan.
We (I and thou, *or* I and you),	Kelananow *or* Kelanow.
You,	Kelawow.
They,	Welawow.

Observe here the double first person plural. It is a beautiful provision, entirely obviating the indefiniteness of our own "We;" so that a mistake cannot occur. A person speaking to another of himself and some other person, uses *Nelanan;* if the person addressed is included with the speaker, then *Kelananow* is used. Every verb in the language, *both in the indicative* and subjunctive mood, is *subject to this arrangement*—in the indicative mood

by means of the personal pronoun, in the subjunctive mood by the inflection of the verb.

In the singular number, when attached to verbs, Nela is contracted into *N*, *Ne*, or *Net*; and Kela into *K*, *Ke*, or *Ket*. The third personal pronoun is not usually attached to the verb, the verbal termination being sufficiently expressive; but when it is, it assumes the form *O* or *Ot*. It is placed before one form of the preterite and pluperfect tenses, indicative mood; as,

O sakchatī,	He loved him.
O ke sakchatī,	He had loved him.

It is likewise placed before words implying possession; as, *Ot owashimishew*, he has children. In this case it is carried through every person and tense of the verb; as, *Net ot owashimishin*, I have a child or children; *Ā ot owashimisheyāk* (subjunctive mood), that ye have children.

In the plural number in the indicative mood, the first part of the personal pronoun is prefixed, and the latter part affixed, to the root of the verb; as, *Ne* sakeh-*anan*, we (1st and 3rd) love him; *Ke* pukwat-*owow*, you hate him.

For the sake of emphasis the personal pronoun is repeated; as,

Wepuch *Nela* ne ka totān,
Soon I I will do it.

In the subjunctive mood no personal pronouns are attached to the verb, all the persons being expressed by inflections of the verb itself.

Kāchewak and *tipiluwā*, myself, thyself, etc., undergo no change; as,

Nela kāchewak ne ka ayumehow.
I myself I will speak to him.

Possessive Pronouns.

The Possessive Pronouns are the same as the personal, and are joined to nouns as the personal pronouns are to verbs.

O or *Ot*, his, is always expressed, except when dropped for the sake of euphony, as in the following example:

Noun Animate, Singular.

N'otawe,	My father.
K'otawe,	Thy father.
O'tawe-a,	His father.
N'otawe-nan,	Our (1st and 3rd) father.
K'otawe-now,	Our (1st and 2nd) father.
K'otawe-wow,	Your father.
O'tawe-wow-a,	Their father.

Noun Animate, Plural.

Uskik, a kettle.

Net uskik-wuk,	My kettles.
Ket uskik-wuk,	Thy kettles.
Ot uskik-wa,	His kettles.
Net uskik-onan-uk,	Our (1st and 3rd) kettles.
Ket uskik-onow-uk,	Our (1st and 2nd) kettles.
Ket uskik-owow-uk,	Your kettles.
Ot uskik-owow-a,	Their kettles.

And here it is well to notice the form of the locative case in nouns attached to possessive pronouns. When the pronoun is singular the locative case is formed in the usual manner, *Net uskik-ok*, in my kettle or kettles; but when the pronoun is plural, *the* pronominal termination is contracted, thus:

Net uskik-onak,	In our (1 and 3) kettle *or* kettles.
Ket uskik-onak,	In our (1 and 2) kettle.

Ket uskik-owak,	In your kettle *or* kettles.
Ot uskik-owak,	In their kettle *or* kettles.

Note.—In the word *uskik*, the *i* is pronounced as *e* in "peck."

Names of objects beginning with *m*, principally members of the body, drop the *m* before the possessive pronoun is prefixed; as, *Mistikwan*, the head, *Nistikwan*, my head; *Misit*, the foot, *Kesit*, thy foot.

Nouns signifying relationship undergo much contraction when preceded by a possessive pronoun, as before mentioned; as, *Omoshomimow*, a grandfather, becomes *Ne meshom*, my grandfather, and *Okomimow*, a grandmother, becomes *Nokom*, my grandmother.

Utim, a dog, becomes *Netam*, my dog, etc.

A few nouns require *O*, *ot*, to be changed into *W*, as the prefix for his, their; as, *Neyow*, my body, *Weyow*, his body; *Neki*, my tent, *Wekiwow*, their tent.

Many nouns connected with possessive pronouns take the particle *m*, *im*, or *om* after them; as, Mistik, a stick, *Ne mistik-om*, my stick; Waskahikun, a house, *Ne waskahikun-im*, my house. In this case the plural terminations follow the particle; as, *Ne waskahikunim-enan*, our house (1, 3).

In some dialects the particle precedes the last syllable with the word *Owashish*, a child; as, *Net owash-imish*, my child; in others it follows the general rule, *Net owashish-im*.

Examples of Possessive Pronoun and Inanimate Noun.

Muchitotumowin, sin, evil deed.

Singular.

Ne muchitotumowin,	My sin.
Ke muchitotumowin,	Thy sin.

O muchitotumowin,	His sin.
Ne muchitotumowin-enan,	Our (1 and 3) sin.
Ke muchitotumowin-enow,	Our (1 and 2) sin.
Ke muchitotumowin-ewow,	Your sin.
O muchitotumowin-ewow,	Their sin.

Plural.

Ne muchitotumowin-a,	My sins.
Ke muchitotumowin-a,	Thy sins.
O muchitotumowin-a,	His sins.
Ne muchitotumowin-enan-a,	Our (1 and 3) sins.
Ke muchitotumowin-inaw-a,	Our (1 and 2) sins.
Ke muchitotumowin-ewow-a,	Your sins.
O muchitotumowin-ewow-a,	Their sins.

Examples of the Use of the Possessive Pronoun.

Ne kunawālemowuk *net* owashimishuk,	I take care of my children.
Ne sakchimowa *ot* owashimisha,	I love his children.
Pātowin *net* ustisuk,	Bring to me my mittens.
Kichistapuwulin mitone *ne* muchatisewinik otche, pulākchin maka *ne* muchetotumowinik otche,	"Wash me throughly from mine iniquity, and cleanse me from my sin."
Tantā ātat *ke*tanis?	Where is thy daughter?
*Ne*tanis ashī posow,	My daughter has already gone off (by water).
Ke ke pātanawow na *ke* musinahikune*ewowa*?	Have you brought your books?
Āā; ne ke pātanan *ne* musinahikune*nana*,	Yes; we have brought our books.
Mālotwachik ililewuk *kiskinohumawāwuk ot owashimishe*wowa,	Good Indians teach their children.

The Double Possessive.

The Double Possessive, as My son's son (Cree, My son his son), when the noun possessed is of the animate gender, is formed as the possessive of the third person when the possessive pronoun is of the first or second persons, my, your, etc.; but when the possessive pronoun is of the third person, the particle *iliwa* is added to the noun in both the nominative and accusative cases, and the singular and plural numbers.

Netanis okosisa,	My daughter's son.
Ketanis okosisa,	Thy daughter's son.
Otanisa okosis-iliwa,	His daughter's son.
Netanisenan okosisa,	Our (1 and 3) daughter's son.
Ketanisinow okosisa,	Our (1 and 2) daughter's son.
Ketanisowow okosisa,	Your daughter's son.
Otaniscwowa okosisiliwa,	Their daughter's son.
N.B.—Otanisa okosisiliwa,	His daughter's son, *or* his daughter's sons.
Otaniscwowa okosis-iliwa.	Their daughter's son, *or* their daughter's sons.

Example.

Kutta kiskinohumuwāō *ot* owashimisha, nāshta ot owashimisha *ot* owashimishi*liwa*,	He will teach his children and his children's children.

When the noun of possession is inanimate the *general* rule for nouns is to be followed when the *possessive* pronoun is of the first or second person

but when of the third person, *ilew* is to be added o the noun for the singular number, *iliwa* for the plural.

Nekosis *o* musinahikun,	My son's book.
Okosis*a* *o* musinahikun-*ilew*,	His son's book.
Okosisewowa *o* musinahikun-*iliwa*,	Their sons' books.

Tipiluwā is the pronoun signifying own, my own, thy own, etc.

Nela *tipiluwā* ne paskisekun,	Mine, my own gun.

Demonstrative Pronouns.

The Demonstrative Pronouns are,

Owa,	Tnis,	An. Sing.
Oma,	„	Inan.
Oko,	These,	An. Pl.
Oho,	„	Inan.
Una,	That,	An. Sing.
Une, unema,	„	Inan.
Uneko,	Those,	An. Pl.
Unehe,	„	Inan.
Kotuk,	The other, another.	An. and Inan. Sing.
Kotukeyuk,	The other,	An. Pl.
Kotukeya,	„	Inan.
Awuko,	The selfsame,	An. and Inan.
Awuk owa,	This selfsame one,	An.
Awuk oma,	„	Inan.
Awukwana,	That,	An.
Awukwanema,	„	Inan.
Awukwaneke,	*Those,*	An.
Awukwanehe,	„	Inan.

These pronouns have all an accusative case ending, when the noun for which they stand or to which they are joined is governed by a verb in the third person.

Nom.		*Acc.*
Owa.		Oho.
Oma.		Omālew.
	Pl.	Omālowa.
Oko.		Oho.
Una.		Unehe.
Une, unema.		Unehālew.
	Pl.	Unehālowa.
		Unemālew.
	Pl.	Unemālowa.
Uneke.		Unehāliwa.
Unehe.		Unehālewa.
Awuko.		Awukwālew.
	Pl.	Awukwālewa.
Kotuk.	An.	Kotukeya.
	Inan.	Kotukelew.

In pointing out a thing particularly, as with the finger, Unema is changed to *Nāma;* as, *Nāma*, that one there.

Examples of the Demonstrative Pronouns.

Una ka tapwāyālemit numaweskat kutta nipew,	"He that believeth in me shall never die."
Uneke ka sakehiskik ne ka milwukimowuk,	Those that love thee I will bless.
Kichemunito kistālimāō *uneke* ka kistālimikot,	God honours those who honour him.
Kutta apuchitow *unehālew* mokomanilew,	He will use that knife.

Owa mistos naspich welilo,	This ox is very fat.
Oho muskisina anoch ne ke oshetan,	Those shoes I have just made.

Relative Pronoun.

There is but one Relative Pronoun, "ka," who, which, that; its antecedent is frequently understood. It governs the subjunctive mood. When the verb is in the future tense, it becomes "kā;" as, Una ililew *kā* tukoshik, the Indian who will come.

Here *kā* is not only a relative pronoun, but it is also the sign of the future tense.

Examples of the Relative Pronoun.

Uneke owashishuk *ka* kiskāletukik kicho musinahikunolew kutta nunahetuwāpunuk o nekehikowowa,	Those children who know the Bible should obey their parents.
Ne wekistān menisha *ka* milwashike,	I like (the taste of) berries which are good.
Ne wekipwowuk *ka* miloshishichik nunāsuk,	I like (the taste of) good fish.
Una *ka* sakehut akosew,	"He whom thou lovest is sick."

Interrogative Pronouns.

The Interrogative Pronouns are,

Owāna,	Who?	An. Sing.
Owāneke,	"	" Pl.

These have an Accusative, Owālewa, when governed

by a verb in the third person. When followed by a noun with the possessive pronoun, third person, *Owāna* answers to *whose;* as, Owāna ot ustotin? Whose (= who) his cap is this?

Tanawana,	Which?	An. Sing.
Tan uneke,	„	„ Pl.
Tan unema, generally contracted into Tanema,	„	Inan. Sing.
Tan uneke,	„	„ Pl.
Kāko,	Which?	An. and Inan.
Kākwan,	What?	Inan. Sing.
Kākwana,	„	„ Pl.
Kākwanilew *or* Kākwalew.		Acc. gov. by verb in 3rd person.

Owāna and Kākwān take a simulative or doubtful form, thus:

Owānekan,	Who?	Sing.
Owānekanuk.	„	Pl.
Kākwananuk,	What?	

Owānekan peătastumotāt?	Who is this walking this way?
Owānekan tokā, numawela ne kiskāletān,	Who it is I do not know.
Owānekanuk peătastumotāchik?	Who are these walking this way?
Owānekan etokānuk, numawela ne kiskāletān,	Who they are I do not know.

The particles which follow the pronouns will be explained when the Verb is considered.

Examples of the Interrogative Pronouns.

Owāna kā pukitinitisot kitche nutawe kiskinohumawat ililewa?	Who will dedicate himself to go and teach the Indians?
Owāneke kā pāche wechehitchik?	Who (pl.) will come to my assistance?
Kāko musinahikun ka tukonumun?	What book is that which you have in your hand?
Kākwan kā totumatan?	What shall I do for thee?
Tan ātwāyun?	What sayest thou?
Tan ātwāt?	What does he say?
Tanema piko, numawela ne kiskālotān,	What it is I do not know.

COMPOUND RELATIVE PRONOUNS.

They are—Whoever, with its accusative, whomsoever, whichever, whatsoever. These have a more wide and universal signification than the simple relatives; they are expressed by the animate pronoun Owāna, inanimate Kākwan, and the relative "ka," but require the verb to be in the dubitative mood. When the verb is flat-vowelled, *ka* is omitted.

Examples of the Compound Relative Pronouns.

Owāna wa nospinushikwā,	"Whosoever will come after me."
Wāsa *owāna* wa pimachitakwā o pimatisewin kutta wunetow; owāna maka *kā* wunetakwā o pimatisewin nela otche, kutta miskum,	"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it."
Owāna kā ochāmowukā, āwukwana,	"Whomsoever I shall kiss, the same is he."

Distributive Pronouns.

Tuto,	Each, every,	An. and Inan.
Misewā tuto,	Each of all,	

Example.

Shawāletakosew *miscwā tuto* owāna ka nuncchestowat Tāpālechikālechc.	"Blessed is every one that feareth the Lord."

Indefinite Pronouns.

They are—All, some, many, few, other, something.

Miscwā,	All.	An. and Inan.
Atit,	Some,	
Mĕchāt,	Many,	
Chukawashish,	Few,	An. and Inan.
Kotuk,	Other, another,	
Owāna,	Some one,	An.
Kākwan,	Something,	Inan.

For declension of Kotuk see Demonstrative Pronouns, and for Owāna and Kākwan see Interrogative Pronouns.

Mĕchāt and chukawashish frequently take a verbalized form, being declined through their various moods and tenses like the plurals of other intransitive verbs.

Examples of the Indefinite Pronouns.

Owāna ne ke saminik,	"Some one hath touched me."
Mena wapumittanā ke ka melittin *kākwan*,	When I see you again I will give you something.

Misewā ililewuk kutta sakehittopunuk,	All Indians should love each other.
Ne nutawāletān *kotuk* minekwakun,	I desire another cup.
Ne we kiskinohumawowuk *kotukeyuk* ililewuk ussiche,	I wish to teach other Indians also.
Jesus sakehāō *misewā owālewa*,	Jesus loves every one.

ADJECTIVES.

ADJECTIVES are generally verbalized; as, Mālotwat ililew, he who is good the Indian = the good Indian.

There are few Separable Adjectives in the Cree language; such are Kĭche, great; Milo, good; Muche, bad; Oshke, new; Pulāke, holy; Kwayusk, right: but adjectives may be formed from abstract nouns by omitting the final "n;" as Ayumehawin, prayer, Ayumehawe musinahikun, a Prayer-book.

The Comparative of adjectives is formed by prefixing *Uwasitā*, more, to the positive; and the Superlative by prefixing *Mawuch*, most.

Milotwow,	He is good.
Uwasitā milotwow,	He is better.
Mawuch milotwow,	He is best.

Examples of Separable Adjectives.

Milo owashishuk naspich sakehakunewewuk,	Good children are much beloved.
Oshk-owashishuk naspich sakehikowuk okawewowa,	Young (new) children are much beloved by their mothers.
Muche ililewuk numawela tāpakāletakosewuk kitche itôtāchik *kiche* ke*shikok*,	Bad men are not fit to go to heaven.

Ne sakotowan Kichemu-neto o *pulike* ayumewin, — I love God's holy Word.

Numeral Adjectives.

These are all capable of being verbalized, but are more generally used as separable adjectives; they are,

Pāyuk,	One.
Nesho,	Two.
Nisto,	Three.
Nāō,	Four.
Neyalul,	Five.
Nekotwas,	Six.
Neswas, Tāpukŏp,	Seven.
Yananāō,	Eight.
Shaketat, / Payukostāō, / Kūkat metat,	Nine.
Motat,	Ten.
Pāyukoshap, / Metat pāyukoshap,	Eleven.
Neshoshap,	Twelve.
Nistoshap,	Thirteen.

Shap means "and," therefore Nistoshap is equivalent to, "and three." With some tribes it is always necessary to express the ten in all numbers between ten and twenty; as, Metat nistoshap, ten and three more, *i.e.* thirteen.

Nāōshap, etc.	Fourteen, etc.
Neshitanow,	Twenty.
Neshitanow pāyukoshap,	Twenty-one.
Nisto-mitanow,	Thirty.

Nāmitanow,	Forty.
Neyalilo-mitanow,	Fifty.
Nekotwaso-mitanow,	Sixty.
Neswaso-mitanow,	Seventy.
Yananā-mitanow,	Eighty.
Shaketato-mitanow,	Ninety.
Metato-mitanow,	A hundred.
Neshwow metato-mitanow, / Nesho metato-mitanow,	Two hundred.

The former expression means twice a hundred.

Kiche mitato-mitanow,	A great hundred, a thousand.

It is not difficult to express comparatively large numbers in Cree; thus 4567 would be rendered—Nāwow kiche-mitato-mitanow (four times a thousand), neyalilo-mitato-mitanow (five hundred), nekotwaso mitanow neswasoshap (and sixty-seven).

Examples of Numeral Adjectives.

Ne ko wapumowuk *neyalul* wapuskwuk,	I have seen five white bears.
Anoch ka otakoshik ne ke sekuhatuwowuk *nāō* owashishuk,	This afternoon I have baptized four children.
Pāyuk ililew ke nipuhāō *nāmitanow* utikwa pepoonok,	One Indian killed forty deer last winter.
Tantuto keshikowa kā itapichoyun?	How many days shall you be absent?
Numawola kwayusk ne kiskāletān; maskoch *nāō* keshikowa ne ka *itapichen*,	I don't quite know; perhaps I shall be absent four days.

Anoch *neyalul* neskuk nāshta *neswas* sheshepuk ke papelowuk, āko maka tawichik āspulachik,	Just now five geese and seven ducks flew this way, and then flew out to sea.
Nekotwaso kcshikowa ko ka utooskan,	Six days thou shalt labour.
Jesus ke wawālapumāō *neshoshap* kiskinohumawakuna,	Jesus chose twelve disciples.
Jesus ke nokuso ishpish *nāmitanow* keshikowa nāshta *nāmitanow* tipiskowa,	Jesus fasted during forty days and forty nights.

There are no Ordinals except Neshtum, first, and Machich, Iskwayach, last; these are indeclinable.

THE VERB.

The Verb expresses being, doing, and suffering, as in other languages; but it also expresses, by its prefixes and affixes, a great deal more—namely, that which in other tongues is expressed by the use of adjectives, adverbs, and other parts of speech, increasing and diminishing the action, affirming, supposing, doubting, simulating, reflecting, etc. It is, indeed, not only the principal word in every sentence, but it is frequently the sentence itself; and the whole language might be aptly styled a gigantic verb. He, then, that would master the Cree language, let him master the verb, and his work will be wellnigh accomplished.

In the study of the verb three things are to be specially borne in mind:

1. There is no Infinitive Mood in the language. What is expressed in others by the infinitive mood is resolved in this into the subjunctive.

Thus, Eng. I wish you to come, is in Cree, I wish that you come, Ke nutawâlemittinawow *kitche* tukoshinâk.

2. All Transitive and Intransitive Verbs have a double first person plural, for which, as before stated, they have corresponding pronouns.

3. Verbs have two Cases, the Relative and Possessive, which are very puzzling to beginners, but

which conduce greatly to clearness of expression in the language. Difficulties in conversation would constantly occur were they not in existence, whereas, by their use, doubt and ambiguity are entirely avoided.

There is nothing analogous to the Relative Verbal Case in English. In its simplest form, in connection with impersonal verbs, it is expressed by the particle *lew* in the indicative mood, and *lik* in the subjunctive. Its meaning is, relatively to him or them. Thus,

Mispoon,	It snows.
Mispoon-*ilew*,	It snows relatively to him.
Ā mispook,	As it snows.
Ā mispoon-*elik*,	As it snows relatively to him.
Numawela ne ka kitotan ā mispook,	I shall not go off, as it snows.
Numawela kutta kitotāō ā mispoon-*elik*,	He will not go off, as it snows.

There is no relative case in a sentence, unless there be in it a verb in the third person.

The relative case is used where either of the persons, first, second, or third, performs an action relatively to another third person; as,

Ne ke wapumow ā pimotā-*wuk*,	I saw him when (I) walking.
Ke ke wapumow ā pimota-*wut*,	Thou sawest him when (thou) walking.

This is perhaps the most perplexing verbal puzzle *in the language*—the relative case of an intransitive *verb, when in* the subjunctive mood, necessitating

transitive terminations to be given to the first and second persons, making the verb, in fact, a semi-transitive one; but when a third person acts relatively to another third person this is entirely reversed, for it is not the verb which agrees with the nominative *he* which takes the relative case, but that which agrees with the accusative *him: e.g.*

Ke wapumäö ä pimotät,	He saw him (when he was) walking.
Ke wapumäö ä pimotä-*liche*,	He saw *him walking.*

This will become clearer as we progress onward.

The simplest form of the Possessive Case is that in which a verb agrees with a second third person which belongs to a first third person; as, That man's son is sick. Here we cannot use the simple verb, and say, Una ililew okosisa *akosew*, that man's son he is sick, for the person addressed would be in doubt as to who was meant—the man or his son, the verb agreeing with the noun man. We therefore say, Una ililew okosisa akos-*ilewa*, which may be thus analyzed:

Una ililew,	That man,
Okosisa,	His son,
Akosilewa,	His him is sick.

When the second third person is of the inanimate gender the particle *lew* is added to the simple inanimate verb for the singular, and *ilewa* for the plural; as,

Owa owashish o musina-hikun milwashin-*ilew*,	This child's book is good.
Owa owashish o musina-hikuna milwashin-*ilewa*,	This child's books are good.

A more elaborate form of the possessive will come under notice by-and-by, when we come to the Transitive Verb; for every transitive verb has its possessive form, both animate and inanimate, with which it is absolutely necessary for the student to become thoroughly acquainted.

Ne sakehimowa,	I love his him.
Ne pukwatumwan,	I hate his it.

The Different Kinds of Verbs.

Verbs are of three kinds: Impersonal, Intransitive, and Transitive.

Before even the Impersonal Verb can be declined it is necessary to know the powers of the verb "to be." If, for instance, we say "It is winter;" how is the "is" expressed?

But first, of the Substantive Verb.

This verb, expressing *being*, *existence*, has given me much trouble, which I would fain save those who come after me. Negatively, one heard it constantly, both in its animate and inanimate forms; as, Numa tāō owāna, there is no one; Numa tukwun, there is none; as well as in its affirmative inanimate form, Tukwun, there is some. What was wanted was the corresponding animate for Tukwun. For this was used Itow, which is a particular, not the substantive verb, and signifies place; as, He is here or there, at a place specified. Cutting off the initial "I," we have Tow, the verb sought for; thus,

Tow or Tāō,	He is.
Tukwun,	It is.

On the East Main coast Tāō is always used, both *for affirmation* and negation; while on the western *shore of Hudson's* Bay Tāō is used negatively only.

Ayow is a second substantive verb, and is used as both animate and inanimate:

Ayow,	He is.
Ayow,	It is.

But this verb is used as an animate mostly in combination with the adjective Milo, good, signifying that the subject of the verb is in a good state of health; thus,

Milo-ayow,	He is well.
Ne milo-ayan,	I am well.

Other Verbs expressing Being, etc.

1. Awew,	He is such an one.
Ewun,	It is such a thing.

Awew is sometimes used alone, but very seldom, both it and *ewun* being generally used as terminations to nouns, which they thus verbalize; as,

Okimow,	A chief.
Okima-*wew*,	He is a chief.
Wastānumakun,	A candle.
Wastānumakun-*ewun*,	It is a candle.
2. An. Itow,	He is at a certain place.
Inan. Itukwun,	It is „ „ „
3. An. Itew,	He is so; *likewise* he so does.
Inan. Ekin,	It happens.

Itew is only used as a verb of condition interrogatively, or as an answer to a question; as,

Tan *ātcyun*?	What aileth thee?
Tan *ātit*?	What aileth him?
Tanema piko, numawela ne kiskāletān tan *ātokwēd*,	What it is, I don't know what aileth him.

4. A Particle generally supplies the place of the verb in such expressions as It is I, it is he, etc.; as, Nelu *o*, ākawela kostachik, "It is I, be not afraid."

The principal particles thus used are O, Matana (frequently contracted into Ma), Oshane (contracted into Osha), and Oto.

In impersonal verbs the "is" is expressed by a verbal termination, affixed to the primitive particle; as,

Tuk-ayow,	It is cold.
Tipisk-ow,	It is night.
Pip-oon,	It is winter.

The Interrogative particle is *Na*, and follows verbs, expressed or understood, in the indicative mood only; thus,

Ke sakehin,	Thou lovest me.
Ke sakehin na?	Dost thou love me?
Kela na?	Is it thou?

To Verbs belong Voice, Mood, Tense, Gender, Number, Person, and Case.

Verbs generally have three Voices—Transitive, Passive, and Intransitive, corresponding thus with the European verb.

Verbs have six Moods—the Indicative, Subjunctive, Imperative, Potential, Suppositive, and Dubitative.

The Indicative affirms or denies, and is used in asking a direct question; as,

Kichemunito ke ke oshe-hikonow,	God made us.
Ke ka keshetan na ket aputisewin anôch kā *keshikak?*	Shalt thou finish thy work to-day?
*Numswels; maskoch wa-puk*ā *ne ka keshetan,*	No; perhaps to-morrow I shall finish it.

The Subjunctive is of much more extensive use in the Cree than in the English language, expressing not only doubt and contingency, but likewise affirming; and in almost every sentence composed of two members joined by a conjunction, the second verb assumes the subjunctive mood; as,

Ne ka nutawapumow, āko maka *kā wechāwuk*,	I shall go to him, and then I will accompany him.
Keshpin *milopimatiscyanā* ne ka itapuchen āskune pipook,	If I am well I shall be absent the whole winter.

The Imperative commands, exhorts, and entreats. It has a present and future tense.

Mechiso,	Eat thou (Pr.).
Mechiso-*kun*,	Eat thou (Fut.).
Sakêta,	Love thou it (Pr.).
Sakêta-*kun*,	Love thou it (Fut.).

The Potential expresses power, will, ability; as,

Ne *ge* totān,	I can do it.
Ne *ka ge totātī*,	I could have done it.

We is the optative particle; as,

Ne *we* sakehow,	I wish to love him.

The Suppositive expresses probability and expectation; as,

Wepuch kutta tukoshin-*otokā*-nuk,	Soon they will probably arrive.

The Dubitative is the subjunctive of the suppositive, and expresses doubt and uncertainty; it likewise follows Owāna when signifying Whoever, etc., as mentioned under Compound Relative Pronouns.

Keshpin *sēākekewākwā* ko ka kunawāletānawow ne kukāskwāwina,	"If ye love me, ye will keep my commandments."
Numawola ne kiskāletān *kā tukoshinokwā*,	I don't know whether he will come.
Keshpin *sēākekit-wawā* ne ka tapwātakwuk,	If they love me they will obey me.
Keshpin *mālopimatisikwā* kutta tukoshinopun,	If he were well, he would come.

The Participial Mood of other languages is expressed by the subjunctive; as,

Nela *ā sakekewāyan*,	I loving.
„ *ā ke sakekewāyan*,	I having loved.
„ *ā sakekikoweyan*,	I being loved.
„ *ā ke sakekikoweyan*,	I having been loved.

Jesus, naspich *ā sakekit*, ne ke nepostumak,	Jesus, greatly loving (because he loves) me, died for me.
Jesus, *ā kiskinohumakāt*, ko ke waputilikonow kā itatiseyukopun,	Jesus, teaching, showed us how we ought to live.

The Flat Vowel.

The student will have observed that when parts of the verb *to love* have been introduced, the commencement of the word has been *sake*, but that occasionally it has been *sēāke*; and further, had he been able to distinguish the moods, he would have found that, when the change occurred, the verb was *invariably* in either the subjunctive or dubitative *mood. This change* is called the Flat Vowel, and is *one of the most* interesting points in the Cree *language.*

All verbs are subject to this change, which consists in flattening, and thus lengthening, the first vowel in the verb, and sometimes, as in *Seäkehat*, in giving it an additional syllable. As I have just hinted, this change is confined to the subjunctive mood.

It is used,

1. In giving a verb the force and properties of a noun, as already stated in the chapter on Nouns.

2. Instead of the relative pronoun *ka*, when the time is indefinite; thus, Kela *ka* sokatisoyun, thou who art powerful, becomes Kela *scökatiscyun*, thou powerful one. In the second person both singular and plural, this form is very forcible as a vocative.

3. Where the particle *ever* occurs in English, as "whoever," etc., when the time is indefinite.

4. In some cases, in asking questions, after the pronouns Owāna and Tan, and the adverb Tantū, when the time is either indefinite, present, or quite recent; as,

Owāna *tāpālimisk?*	Who governs thee?
Tan *ātwāt?*	What does he say?
Tantū *ātat?*	Where is he?
Tantū *ātotāt?*	Where has he gone?
Tan *ātusichik* ket owashimishuk?	What is the number of thy children?

5. But its chief use is to give force and decision to verbs of affirmation in the past tense, where, the tense particles being dispensed with, the verb itself states its action with a power and precision truly beautiful.

Āko neämiskwālit nāshta *pākilinat* ot āchakwa,	"And he bowed his head, and gave up the ghost."

Formation of the Change.

Ā is changed by prefixing an *e*, thus forming an additional syllable; Āshinuwahit becoming *Eā*shinuwahit; Sākisit, Se*ā*kisit.

A follows the same rule; as,

Atuwālomat,	*Eā*tuwālomat.
Malālemat,	Me*ā*lālomat.

When *e* is the initial letter it is preceded by ī, forming a separate syllable; but when it follows a consonant it is changed into *a*; as,

Ekutānat,	*Ī*ekutānat.
Wekit,	Wakit.

I is changed into *ā*; as,

Itashew,	*Ā*tashit.
Mishikitit,	Māshikitit.

Ī takes *e* before it as a separate syllable; as,

Ītew,	*Eī*itit, written better perhaps *Eāyetit*.

O becomes *we* as the initial letter. When it follows a consonant it is preceded by *e*, which is joined to the consonant, the *o* itself becoming a separate syllable; as,

Oshotat,	*Wā*shotat.
Lotik,	Le*ö*tik.

U is changed into *ā*; as,

Ukolat,	*Ā*kolat.
Mushkowiset,	Māshkowiset.

Oo is changed into we; as,

Koonewuk,	Kwanewuk.

Tenses.

The Indicative Mood has six Tenses—the Present, Imperfect, Perfect, Pluperfect, Future, and Second Future.

The Present relates to what is now taking place; as, *Ne pimatisen*, I live.

The Imperfect relates to what has passed, or has long continued at a time now passed; as, *Ne sakehatī*, I loved, was loving, *or* did love him.

The Perfect represents the action as finished, or, when qualified by an adverb, as still continued; as, *Ne ke totumowow*, I have done it for him; *Kiwāsh ne ke uspālemototowow*, I have long trusted in him.

The Pluperfect represents the action as finished when or before another began; as, *Ne ke nutomatī* paumoshe ke wetumaweyun, I had called him before you told me.

The Future represents the action as yet to come; as, *Kutta pimachehāū* misowā kā pāche natikot, he will save all who will come to him.

The Future Perfect, or Second Future, indicates that the action will be over when or before another action, yet future, shall take place; as, *Kutta ke keshetapun* ot aputisewin paumoshe matwātinelik, he will have finished his work before it (the bell) rings; *Ne ka kitotātī* paumoshe tukoshik, I shall have departed before he arrives.

There is nothing very formidable in this array of tenses, for all, both in the indicative and potential moods, are formed from the present and past of the indicative, by means of particles placed before the root of the verb, without any new inflexions whatever. Let the student then learn these tenses thoroughly, and he will have little difficulty with the rest belonging to the two moods mentioned.

No wapumow,	I see him.
No ka wapumow,	I shall see him.
No wapumatt,	I saw him.
No ka ke wapumatt,	I shall have seen him.

There is not that strict attention to tense among Indians as there is with Europeans. In narration the present is often, or generally, used for the past, while the past and perfect are almost interchangeable, except that as an emphatic the past has much the preference. There is but little difference too between the past and pluperfect, No ke wapumatt being quite as frequently used as No wapumatt for I saw him.

In the Subjunctive, too, there are two principal Tenses, the Present and Past, from which the rest are formed by placing particles before them; thus,

Ā pimasheyan,	Because I sail.
Ā *ke* pimasheyan,	Because I have sailed.
Ā pimasheyapan,	Because I sailed.
Ā *ke* pimasheyapan,	Because I had sailed.

IMPERSONAL VERBS.

Impersonal Verbs are those which have the third person singular only, and in English are preceded by the pronoun "it;" as, Kimewun, it rains; Mispoon, it snows; Keshikow, it is day.

Indicative Mood.

Pres.	Pipoon,	It is winter.
	Pipoon-ilew,	" " to him.
Past.	*Pipoon*-opun,	It was winter.
	" -ilepun,	" " to him.

Per.	Ke pipoon,	It has been winter.
	„ „ -ilow,	„ „ to him.
Plu.	Ke pipoon-opun,	It had been winter.
	„ „ -ilopun,	„ „ to him.
Fut.	Kutta pipoon,	It will be winter.
	„ „ -ilew,	„ „ to him.
S. F.	Kutta ke pipoon-opun,	It will have, etc.
	„ „ -ilepun,	„ „ to him.

SUBJUNCTIVE MOOD.

Pres.	Ā pipook,	As it is winter.
	„ pipoon-ilik,	„ „ to him.
Past.	„ pipook-opun,	„ was winter.
	„ pipoon-ilik-opun,	„ „ to him.
Per.	„ ke pipook,	„ has been winter.
	„ ke pipoon-ilik,	„ „ to him.
Plu.	„ ke pipook-opun,	„ had been winter.
	„ ke pipoon-ilik-opun,	„ „ to him.
Fut.	Kā pipook,	It will be winter.
	„ pipoon-ilik,	„ „ to him.
Fut.	Pipokā,	When it shall be winter.
	Pipoon-ilikā,	„ „ to him.
	Pāpook (flat vowel),	In the winter (past).
	Pāpoonelik,	„ „ to him.

SUPPOSITIVE MOOD.

Pres.	Pipoon-otokā,	It is winter, I suppose.
Fut.	Kutta pipoon-otokā,	It will be winter, I suppose.

Examples of the Impersonal Verb.

Ashī *mushkowoutin*,	Already it is frozen; there is frost.
Numawela ne ka posin wāsá ā *sokilowāk*,	I shall not go off (by water) as it is blowing too hard.

Tapwā *ke lotin kaskekak*,	Truly it was blowing to-day.
Moshuk akosew netanis *ā keshawayalik*,	My daughter is always sick when the weather is warm.
Wepuch kistenach kutta otituhumwuk *ā nuhiluwālik*,	They will soon probably reach it (their destination), as the wind is fair.
Ashī *milwashinotokā* ā pimôtanewuk nochimik wāskuch *ka akwutik*,	There is probably good walking in the woods now, as it froze long since.
Kākat ke kuwuchewuk owashishuk mākwach ka itotūchik kiskinohumakāwekumikok, naspich *ā ke kesinalik*,	The children were nearly frozen while going to school, the cold having been very severe.
Maskoch *kutta milokeshikow wapukā, ā mikwuskwuk* anôch ā otakoshik; āko maka kā go kitotāyan,	Perhaps it will be fine weather to-morrow, as the sky is red this afternoon; and then I shall be able to go off.
Tanispe kū posit kotawe?	When will thy father go off (by water)?
Wapunilikā kutta posew *milokeshikalikā*,	He will go off to-morrow should the weather be fine.

INTRANSITIVE VERBS.

Intransitive Verbs are those in which the action of the verb is confined to the subject; as, Ne *pusikow*, *I stand up; Pimishkow*, he paddles.

The root of the verb is obtained from the third

person singular of the indicative mood, present tense, by throwing off the conjugational termination; thus,

Pusiko,	He stands up,	Root *Pusik*.
Pimishkow,	He paddles,	„ *Pimishk*.
Upew,	He sits,	„ *Up*.

There are seven Conjugations, known by the third person just alluded to.

1. Ends in ew, as Up-ew.
2. „ ow, „ Nip-ow.
3. „ āō, „ Pimot-āō.
4. „ o, „ Kit-o.
5. „ ew, „ Ach-ew.
6. „ um, „ Itālit-um.
7. „ in, „ Tukosh-in.

For the other persons affix to the root—

For the Singular,

1. in, as Up-in, 1st and 2nd person.
2. an, „ Nip-an, „
3. an, „ Pimōt-an, „
4. on, „ Kit-on. „
5. en, „ Ach-en. „
6. ān, „ Itālit-ān, „
7. inin. „ Tukosh-inin. „

For the Plural.

1st (1 and 3).	1st (1 and 2).	2nd.	3rd.
1. inan,	inanow,	inowow,	ewuk.
2. anan,	ananow,	anowow,	owuk.
3. anan,	ananow,	anowow,	āwuk.
4. onan,	onanow,	onowow,	owuk.
5. enan,	enanow,	enowow,	ewuk.
6. ānan,	ānanow,	ānowow,	umwuk.
7. ininan,	ininanow,	ininowow,	inwuk.

To the root now prefix, for the first and second persons, the initial portions of the personal pronouns, and the persons are complete; thus,

Ne nipan,	I sleep.
Ket achenanow,	We (1 and 2) move.
Ke tukoshininowow,	You arrive.

For the third person possessive animate (his him, etc.) singular and plural, add *iliwa* to the root. *Iliwa* is modified thus in the various conjugations: 2nd, *aliwa;* 3rd, *āliwa;* 4th, *oliwa;* 5th, *eliwa;* 6th, *iliwa;* 7th, *iliwa.*

For inanimate add *makun* to the root for the singular, and *makunwa* for the plural, with a connecting vowel: 1st Con. *e;* 2nd, *a;* 3rd, *ā;* 4th, *o;* 5th, *e;* 6th, *o;* 7th, *o;* as,

An. Tukoshin. Inan. Tukoshin-*omakun.*

For third person possessive inanimate (his it, etc.) add to the inanimate form just given, for the singular *ilew*, for the plural *iliwa;* as,

Tukoshinomakun-*ilew,*	His it arrives.
„ -*iliwa,*	His them arrive.

Observe that in the sixth and seventh conjugations these affixes are made, not to the root, but to the full third person singular:

Itālitum-omakun,	It thinks.
„ -ilew,	His it thinks.
„ -iliwa,	His them think.

In verbs ending in *iscw*, as Pimat-*iscw*, he lives, *the inanimate* is generally formed by cutting off the *iscw* and affixing the particle *un*; as, Pimat-*un*, it

lives; and to this the other terminations are to be added.

In verbs ending in *shin*, as *Pimi-shin*, he lies down, the inanimate is generally formed by changing the *sh* into *t*; as, *Pimitin*, it lies down.

The Terminations for the Subjunctive Mood.

Present Tense.

Singular.

	1st.	2nd.	3rd.
1.	cyan,	cyun,	it.
2.	ayan,	ayun,	at.
3.	āyan,	āyun,	āt.
4.	oyan,	oyun,	ot.
5.	eyan,	eyun,	et.
6.	uman,	umun,	uk.
7.	ineyan.	ineyun,	ik.

Plural.

	1st (1 and 3).	1st (1 and 2).	2nd.	3rd.
1.	cyak,	cyuk,	cyāk,	i(t)chik.
2.	ayak,	ayuk,	ayāk,	achik.
3.	āyak,	āyuk,	āyāk,	āchik.
4.	oyak,	oyuk,	oyāk,	ochik.
5.	eyak,	eyuk,	eyāk,	echik.
6.	umak,	umuk,	umāk,	ukik.
7.	ineyak,	ineyuk,	ineyāk,	ikik.

In the seventh conjugation the termination is generally contracted; thus, *Tukoshineyan* becomes *Tukoshinan*, etc.

In the inanimate makun becomes makuk for the singular, and makunea, makuke for the plural; etc.

Ne milwāletān ā ke *tukoshinomakuk* musinahikun, I am glad that the packet has come.

In the third person possessive animate *iliwa* becomes *ilit* or *iliche*; as, Ne michilawāsin ā *akosiliche* okosisa, I am sorry that his son is sick.

In the inanimate *ilew* becomes *ilik* for the singular, and *iliwa*, *ilike* for the plural; as, Kunawapatum āspiche *milonakwunilike* o musinahikuna, see how beautiful his books appear.

I now give a verb of the second conjugation in full.

Nipow, He sleeps.

INDICATIVE MOOD.

Present Tense. Ne nipan, I sleep.

Singular.

1.	Ne nipan,	I sleep.
2.	Ke nipan,	Thou sleepest.
3. An.	Nipow,	He sleeps.
Inan.	Nipamakun,	It sleeps.
Poss. An.	Nipaliwa,	His him sleeps.
„ Inan.	Nipamakunilew,	His it sleeps.

Plural.

1. (1 and 3)	Ne nipanan,	We sleep.
1. (1 and 2)	Ke nipananow,	We sleep.
2.	Ke nipanowow,	You sleep.
3. An.	Nipowuk,	They sleep.
Inan.	*Nipamakunwa*,	They sleep.
Poss. An.	*Nipaliwa*,	His them or their them sleep.
„ *Inan.*	*Nipamakuniliwa*,	Do.

Past Tense. I slept, was sleeping, *or* did sleep.

Singular.

1.		Ne nipatl,	I slept.
2.		Ke nipatl,	Thou didst sleep.
3.	An.	O nipatl,	He slept.
	Inan.	Nipamakunopun,	It slept.
	Poss. An.	Nipalepun,	His him slept.
	„ Inan.	Nipamakunilepun,	His it slept.

Plural.

1. (1 and 3)		Ne nipatanan,	We slept.
1. (1 and 2)		Ke nipatananow,	We slept.
2.		Ke nipatowow,	You slept.
3.	An.	O nipatowuk,	They slept.
	Inan.	Nipamakunopuna,	Do.
	Poss. An.	Nipalepun,	His them, etc., slept.
	„ Inan.	Nipamakunilepuna,	Do.

Another Past Tense.

Singular.

1.	Ne nipan-apun,	I was sleeping.
2.	Ke nipan-apun,	Thou, etc.
3.	Nipa-pun.	

Other Persons as in the former Tense.

Plural.

1. (1 and 3)	Ne nipanan-apun,	We were sleeping.
1. (1 and 2)	Ke nipanan-apun,	"
2.	Ke nipanow-apun,	Ye, etc.
3.	Nipa-punuk.	

Perfect Tense. I have slept.

Singular.

1.	Ne ke nipan,	I have slept.
2.	Ke ke nipan,	Thou hast slept.
3. An.	Ke nipow,	He has slept.
Inan.	Ke nipamakun,	It has slept, etc.
Poss. An.	Ke nipaliwa.	
„ Inan.	Ke nipamakunilow.	

Plural.

1. (1 and 3)	Ne ke nipanan.
1. (1 and 2)	Ke ke nipananow.
2.	Ke ke nipanowow.
3. An.	Ke nipowuk.
Inan.	Ke nipamakunwa.
Poss. An.	Ke nipaliwa.
„ Inan.	Ke nipamakuniliwa.

Pluperfect Tense. I had slept.

Singular.

1.	Ne ke nipatī.
2.	Ke ke nipatī.
3. An.	O ke nipatī.
Inan.	Ke nipamakunopun.
Poss. An.	Ke nipalepun.
„ Inan.	Ke nipamakunilepun.

Plural.

1. (1 and 3)	Ne ke nipatanan.
1. (1 and 2)	Ke ke nipatananow.
2.	Ke ke nipatowow.
3. An.	O ke nipatowuk.
Inan.	Ke nipamakunopuna.
Poss. An.	Ke nipalepun.
„ Inan.	Ke nipamakunilepuna.

Another Pluperfect. I had been sleeping.

Singular.

1.	Ne ke nipan-apun.
	Ke ke nipan-apun.
	Ke nipa-pun.

Other Persons as in the former Tense.

Plural.

1. (1 and 3)	Ne ke nipanan-apun.
1. (1 and 2)	Ke ke nipanan-apun.
2.	Ke ke nipanow-apun.
3.	Ke nipa-punuk.

Another Third Person.

An. Sing.	Ke nipa-kopun.
„ Pl.	Ke nipa-wakopun.

Future Tense. I shall sleep.

Singular.

1.	Ne ka nipan.
2.	Ke ka nipan.
3. An.	Kutta nipow.
Inan.	Kutta nipamakun.
Poss. An.	Kutta nipaliwa.
„ Inan.	Kutta nipamakunelew.

Plural.

1. (1 and 3)	Ne ka nipanan.
1. (1 and 2)	Ke ka nipananow.
2.	Ke ka nipanowow.
3. An.	Kutta nipowuk.
Inan.	Kutta nipamakunwa.
Poss. An.	Kutta nipaliwa.
„ Inan.	Kutta nipamakuniliwa.

Second Future. I shall have slept.

Singular.

1.		Ne ka ke nipatĭ.
2.		Ke ka ke nipatĭ.
3.	An.	O ka ke nipatĭ, *or*
		Kutta ke nipapun.
	Inan.	Kutta ke nipamakunopun.
	Poss. An.	Kutta ke nipalepun.
	„ Inan.	Kutta ke nipamakunilepun.

Plural.

1.	(1 and 3)	Ne ka ke nipatanan.
1.	(1 and 2)	Ke ka ke nipatananow.
2.		Ke ka ke nipatowow.
3.	An.	Kutta ke nipatowuk.
	Inan.	Kutta ke nipamakunopuna.
	Poss. An.	Kutta ke nipalepun.
	„ Inan.	Kutta ke nipamakunilepuna.

It will be unnecessary to go through the tenses of the Potential Mood, as all are formed like those already given, the only difference being in the particles placed before the verbal root.

Ne we nipan,	I wish to sleep.
Ne ge nipan,	I can sleep.
Ne ke we nipan,	I have wished to sleep.
Ne ka we nipan,	I shall wish to sleep.
Ne ka ge nipan,	I shall be able to sleep.
Ne we nipatĭ,	I wished to sleep.
Ne ka nipatĭ,	I should sleep.
Ne ka ge nipatĭ,	I could have slept.
Ne ka ke nipatĭ,	I should have slept.

Imperative Mood.

Present Tense.

Singular.

2.	Nipa,	Sleep thou.
3. An.	Ākosho kutta ni-pow,	Let him sleep.
Inan.	Ākosho kutta ni-pamakun,	Let it sleep.
Poss. An.	Ākosho kutta ni-paliwa,	Let his him sleep.
„ Inan.	Ākosho kutta ni-pamakunilew,	Let his it sleep.

Plural.

1. (1 and 2)	Nipatow,	Let us sleep.
2.	Nipak,	Sleep ye.
3. An.	Ākosho kutta ni-powuk,	Let them sleep.
Inan.	Ākosho kutta ni-pamakunwa,	Let them sleep.
Poss. An.	Ākosho kutta ni-paliwa,	Let his them sleep.
„ Inan.	Ākosho kutta ni-pamakuniliwa,	Do.

Future Tense.

Singular.

2.	Nipa-kun,	Sleep thou.

Plural.

1 (1 and 2)	Nipa-k,	Let us sleep.
2.	Nipa-kāk,	Sleep ye.

The other persons are the same as those of the former tense.

Suppositive Mood.

The sign of the Suppositive Mood is *otokā*, or *atokā*, and may be attached to any of the persons in the indicative and potential moods. In the past tense and those formed from it, the suppositive particle undergoes a great change.

Present Tense. I am asleep, I suppose, *or* I must be asleep.

Singular.

1.	Ne nipan-atokā.
2.	Ke nipan-atokā.
3. An.	Nip-atokā.
Inan.	Nipamakun-otokā.
Poss. An.	Nipal-etokā.
„ Inan.	Nipamakunil-etokā.

Plural.

1. (1 and 3)	Ne nipanan-atokā.
1. (1 and 2)	Ke nipanan-atokā.
2.	Ke nipanow-atokā.
3. An.	Nip-atokā-nuk.
Inan.	Nipamakun-otokā-na.
Poss. An.	Nipal-etokā.
„ Inan.	Nipamakun.

Ne ka nipan-atokā, I shall sleep, I suppose.
Ne we nipan-atokā, I wish to sleep, I suppose, etc.

Past Tense. I was asleep, I suppose.

Singular.

1.	Ne nipan-akopun.
2.	Ke nipan-akopun.
3. An.	Nip-akopunā.
Inan.	Nipamakunokopun.

3. Poss. An.	Nipal-ikopunā.	
„ Inan.	Nipamakunil-ekopun.	

Plural.

1. (1 and 3)	Ne nipanan-akopun.
1. (1 and 2)	Ke nipanan-akopun.
2.	Ke nipanow-akopun.
3. An.	Nipow-akopunā.
Inan.	Nipamakunwa-kopun.
Poss. An.	Nipal-ikopunā.
„ Inan.	Nipamakunil-ekopunwa.

Ne ke nipan-akopun, I had been asleep, I suppose.

Ne ka ke nipan-akopun, I might have been asleep, I suppose.

Subjunctive Mood.

Here let me remind the student that in this mood he has no personal pronouns to assist him, the persons being expressed by the inflected terminations.

Present Tense.

Singular.

1.	Nip-ayan,	(If) I sleep.
2.	Nip-ayun,	Thou sleep.
3. An.	Nip-at,	He sleep.
Inan.	Nip-amakuk,	It sleep.
Poss. An.	Nip-aliche,	His him sleep.
„ Inan.	Nip-amakun-ilik,	His it sleep.

Plural.

1. (1 and 3)	Nip-ayak,	We sleep.
1. (1 and 2)	Nip-ayuk,	Do.
2.	Nip-ayāk,	You sleep.
3. An.	Nip-at-chik,	They sleep.
Inan.	Nip-amakuk-e,	Do.

3. Poss. An. Nip-aliche, His them sleep.
„ Inan. Nip-amakun-ilik-e, Do.

Past Tense.

Singular.

1. Nip-aya-pan, (If) I slept.
2. Nip-aya-pun, Thou slept.
3. An. Nip-as-pun, He slept.
Inan. Nip-amakuk-opun, It slept.
Poss. An. Nip-alis-pun, His him slept.
„ Inan. Nip-amakun-elik-opun, His it slept.

Plural.

1. (1 and 3) Nip-ayak-opun, We slept.
1. (1 and 2) Nip-ayuk-opun, Do.
2. Nip-ayūk-opun, You slept.
3. An. Nip-awas-pun, They slept.
Inan. Nipamakun-owakopunā, Do.
Poss. An. Nip-aliwas-pun, His them slept.
„ Inan. Nipamakun-elik-owa-kopunā, Do.

Perfect Tense. (If) I have slept.

This tense is formed like the present, the particle *ke* being prefixed.

Ke nipayan, I have slept, etc.

The Pluperfect, in like manner, is formed as the past.

Ke nipayapan, I had slept, etc.

Future Tense. If *or* when I sleep.

Singular.

1. Nipayan-ā.
2. Nipayun-ā.
3. An. Nipat-ā.
Inan. Nipamakuk-ā.

3. Poss. An. Nipalit-ā.
„ Inan. Nipamakunilik-ā.

Plural.

1. (1 and 3) Nipayak-ā.
1. (1 and 2) Nipayuk-ā.
2. Nipayāk-wā.
3. An. Nipat-wawā.
Inan. Nipamakuk-wawā.
Poss. An. Nipalit-wawā.
„ Inan. Nipamakunilik-wawā.

It must be remembered, too, that the subjunctive is used very largely as an affirmative mood, and as such has a full complement of tenses, all declined as either the present or the past already given, with the addition of prefixed particles; as,

Āko maka kā wunishka-chik, And then they will arise.

Kā nipayan, I shall sleep.
Kā ge nipayan, I shall be able to sleep.
Kā we nipayan, I shall wish to sleep.
Ka nipayan, I slept.
Ka ke nipayan, I have slept.
Kā nipayapan, I would sleep.
Kā ge nipayapan, I should be able to sleep.
Ka ke nipayapan, I had slept *or* would have slept.

Also, that the relative particle *ka* is followed by the subjunctive, and that *ka*, where the action is future, is changed into *kā*; thus,

Nela ka nipayan, I who sleep.
Kela ka ke nipayan, Thou who hast slept.
Wela ka ke nipakopunā, He who had slept.

Flat vowel. I slept, etc.

Singular.

1.		Nāpayan,	I slept.
2.		Nāpayun,	Thou didst sleep.
3.	An.	Nāpat,	He slept.
	Inan.	Nāpamakuk,	It slept.
	Poss. An.	Nāpaliche,	His him slept.
	„ Inan.	Nāpamakunilik,	His it slept.

Plural.

1.	(1 and 3)	Nāpayak,	We slept.
1.	(1 and 2)	Nāpayuk,	Do.
2.		Nāpayāk,	You slept.
3.	An.	Nāpat-chik,	They slept.
	Inan.	Nāpamakuke,	Do.
	Poss. An.	Nāpaliche,	His them, etc.
	„ Inan.	Nāpamakunilike,	Do.

DUBITATIVE MOOD.

Present Tense. If I sleep.

Singular.

1.		Nāpawanā,	If I sleep.
2.		Nāpawunā,	If thou sleep.
3.	An.	Nāpakwā,	If he sleep.
	Inan.	Nāpamakunokwā,	If it sleep.
	Poss. An.	Nāpalikwā,	If his him sleep.
	„ Inan.	Nāpamakunilikwā,	If his it sleep.

Plural.

1.	*(1 and 3)*	*Nāpawakwā,*	If we sleep.
1.	*(1 and 2)*	*Nāpawukwa,*	Do.
2.		*Nāpawākwā,*	If you sleep.
3.	*An.*	*Nāpawakwawā,*	If they sleep.

3. Inan. Nāpamakunokwawa, If they sleep.
Poss. An. Nāpalikwawā, If his them sleep.
„ Inan. Nāpamakunilikwawā, Do.

Past Tense. If I slept.

Singular.

1. Nāpawapanā.
2. Nāpawapunā.
3. An. Nāpakopunā.
Inan. Nāpamakunokopunā.
Poss. An. Nāpalikopunā.
„ Inan. Nāpamakunelikopunā.

Plural.

1. (1 and 3) Nāpawakopunā.
1. (1 and 2) Nāpawnkopunā.
2. Nāpawākopunā.
3. An. Nāpawakopunā.
Inan. Nāpamakunowakopunā.
Poss. An. Nāpalikowakopunā.
„ Inan. Nāpamakunelikowakopunā.

Should a particle be prefixed to the verb, the vowel is not flattened. As a prefix in this mood the *e* in optative *we* is flattened, thus becoming *wa;* as,

Kā ge nipawanā, If I were able to sleep.
Ka ge nipawapanā, If I had been able to sleep.
Wa nipawanā, If I wished to sleep.

RELATIVE FORM.

Present Tense. I sleep in relation to him *or* them.

Singular.

1. Ne nipow-an, I sleep in, etc.
2. Ke nipów-an, Thou sleepest, etc.
3. Nipow-āŏ, He sleeps, etc.

Plural.

1. (1 and 3)	Ne nipow-anan,	We sleep, etc.
1. (1 and 3)	Ke nipow-ananow,	Do.
2.	Ke nipow-anowow,	You sleep, etc.
3.	Nipow-ăwuk,	They sleep, etc.

For the perfect tense, prefix *ke* to the root of the verb.

SUBJUNCTIVE MOOD.

Present Tense. (If) I sleep in relation to him.

Singular.

1.	Nipow-uk,	I sleep in relation to him.
2.	Nipow-ut,	Thou sleep, etc.
3.	Nipow-at,	He sleep, etc.

Plural.

1. (1 and 3)	Nipow-ukit,	We sleep, etc.
1. (1 and 2)	Nipow-uk,	Do.
2.	Nipow-ăk,	You sleep, etc.
3.	Nipow-achik,	They sleep, etc.

Indeterminate Person.

INDICATIVE MOOD.

Present Tense.

	Nipanewun,	People are sleeping.
Rel.	*Nipanewunilew*,	Do. in relation to others.

Past Tense.

	Nipanewun-opun,	People were sleeping.
Rel.	*Nipanewunil-opun*,	Do. in relation to others.

SUBJUNCTIVE MOOD.

Present Tense.

Nipanewuk,	People are sleeping.
Rel. Nipanewunelik,	Do. in relation, etc.

Past Tense.

Nipanewuk-opun,	People were sleeping.
Rel. Nipanewunilik-opun,	Do. in relation, etc.

NOTE.—In this verb the *o* which precedes *w*, followed by a vowel, should be pronounced *a*; as, Ne nipowan, Ne nipawan. The *o* is used throughout to preserve the symmetry of the verb, and to prevent confusion to the eye of the student.

We have now made some progress in our verb *Nipow*, but have by no means finished with it yet. We have the verb in the abstract, we must yet examine it in its modified forms; for how can we tell, from what we have already seen, whether our subject slept much or little, constantly or only occasionally, or whether he only feigned sleep after all? Our verb must tell us all these particulars.

MODIFICATIONS OF THE VERB.

The verb is modified as to manner, place, augmentation, diminution, iteration, and simulation.

Manner and Place.

Manner and place are both expressed by the particle *ishi* or *it*. In some cases the particle precedes the verb; as, Ishi nipow, he sleeps so, or in such

place: in others it displaces the first portion of the abstract verb; as,

Kitotāō,	He goes off.
Itotāō,	He goes to a certain place.
Milw-atisew,	He is of a good disposition.
It-atisew,	He is of such a disposition.
Milo-twow,	He is good.
Ishe-twow,	He is so, morally.

In this case the modified verb is of the same conjugation as that of the abstract verb.

Augmentation.

There is a verbal particle, *skow*, signifying abundance, which will come under our notice by-and-by, and it is a derivative from this, *skew*, which supplies the augment in intransitive verbs; as,

Pimotūō,	He walks.
Pimotā-skew,	He walks much.
Nipow,	He sleeps.
Nipā-skew,	He sleeps much.

You observe that the termination is different from that of Nipow, being *ew*, which indicates another conjugation; and as the first person ends in *in*, by referring to the table this verb will be found to be of the *first* conjugation.

Diminution.

Diminutive nouns, as we have already seen, end *in ish or shish;* diminutive verbs end in a similar manner with the termination *shew*; as,

Minekwūō,	He drinks.
Minekwa-shew,	He drinks a little.

Nipow,	He sleeps.
Nipē-shew,	He sleeps a little.

This, too, is of the first conjugation.

Iteration.

This gives an occasional and distributive expression to the verb, and is produced by the reduplication of the first syllable, which frequently assumes a flattened form; as,

Pimotāō,	He walks.
Pa-pimotāō,	He walks about.
Ūpew,	He sits.
Ī-ūpow,	He sits about.
Minekwāō,	He drinks.
Ma-minekwāō,	He drinks occasionally.
Sīko,	He spits.
Su-sīko,	He spits about.
Melowāō,	He gives.
Mu-melewāō,	He gives occasionally.
Ma-melewāō,	He gives distributively.
Nipow,	He sleeps.
Na-nipow,	He sleeps now and then.
Na-nipāshew,	He sleeps a little now and then.
Na-nipāskew,	He sleeps a great deal now and then.

The iterative particle, being a prefix and not an affix, produces no change of conjugation, as was the case with the augmentative and diminutive particles.

Simulation.

The simulative noun, as you will remember, ends *in kan; the* simulative verb ends in kaso; as,

Nipe-w,	He dies.
Nipe-kaso,	He pretends to die.

Nikumo,	He sings.
Nikumo-kaso,	He pretends to sing.
Ayumo-w,	He speaks.
Ayumó-kaso,	He pretends to speak.
Nipo-w,	He sleeps.
Nipa-kaso,	He pretends to sleep.

By referring to the table it will be found that the simulative verb is of the fourth conjugation.

I will now give the present tense of the indicative and subjunctive moods of Nipāskew and Nipakaso, as well as of a verb of the seventh conjugation, and so close this part of our subject.

Nipāskew, He sleeps much.

INDICATIVE MOOD.

Present Tense.

Singular.

1.	Ne nipāskin.
2.	Ke nipāskin.
3. An.	Nipāskew.
Inan.	Nipāskamakun.
Poss. An.	Nipāskiliwa.
„ Inan.	Nipāskamakunilew.

Plural.

1. (1 and 3)	Ne nipāskinan.
1. (1 and 2)	Ke nipāskinanow.
2.	Ke nipāskinowow.
3. An.	*Nipāskewuk.*
Inan.	*Nipāskamakunwa.*
Poss. An.	*Nipāskiliwa.*
„ Inan.	*Nipāskamakuniliwa.*

SUBJUNCTIVE MOOD.

Present Tense. (If) I sleep much

Singular.

1.		Nipāskeyan.
2.		Nipāskeyun.
3.	An.	Nipāskit.
	Inan.	Nipāskamakuk.
	Poss. An.	Nipāskilichc.
	„ Inan.	Nipāskamakunilik.

Plural.

1. (1 and 3)		Nipāskeyak.
1. (1 and 2)		Nipāskeyuk.
2.		Nipāskeyāk.
3.	An.	Nipāskitchik.
	Inan.	Nipāskamakuko.
	Poss. An.	Nipāskiliche.
	„ Inan.	Nipāskamakunilike.

Nipakaso, he pretends to sleep.

INDICATIVE MOOD.

Present Tense.

Singular.

1.		Ne nipakason.
2.		Ke nipakason.
3.	An.	Nipakaso.
	Inan.	Nipakasomakun.
	Poss. An.	Nipakasoliwa.
	„ Inan.	Nipakasomakunilew.

Plural.

1. (1 and 3)		Ne nipakasonan.
1. (1 and 2)		Ke nipakasonanow.

2.		Ke nipakasonowow.
3.	An.	Nipakasowuk.
	Inan.	Nipakasomakunwa.
	Poss. An.	Nipakasoliwa.
	„ Inan.	Nipakasomakuniliwa.

SUBJUNCTIVE MOOD.

Present Tense. (If) I pretend to sleep.

Singular.

1.		Nipakasoyan.
2.		Nipakasoyun.
3.	An.	Nipakasot.
	Inan.	Nipakasomakuk.
	Poss. An.	Nipakasoliche.
	„ Inan.	Nipakasomakunilike.

Verb of the Seventh Conjugation.

Pimishin, he lies down.

INDICATIVE MOOD.

Present Tense.

Singular.

1.		Ne pimish-inin.
2.		Ke pimish-inin.
3.	An.	Pimish-in.
	Inan.	Pimit-in *and* Pimish-in-omakun.
	Poss. An.	*Pimish*-in-iliwa.
	„ *Inan.*	*Pimit*-in-ilew *and* *Pimish*-in-omakun ilew.

	Plural.
1. (1 and 3)	Ne pimish-inin-a
1. (1 and 2)	Ke pimish-inin-a
2.	Ke pimish-inin-ow
3. An.	Pimish-in-wuk.
Inan.	Pimit-in-wa *and* Pimish-in-omakun.
Poss. An.	Pimish-in-iliwa.
„ Inan.	Pimit-in-iliwa *and* Pimish-in-omakun-i

SUBJUNCTIVE MOOD.

Present Tense. (If) I lie dow

	Singular.
1.	Pimish-inan.
2.	Pimish-inun.
3. An.	Pimish-ik.
Inan.	Pimit-ik *and* Pimish-in-omakuk.
Poss. An.	Pimish-in-iliche.
„ Inan.	Pimit-in-ilik *and* Pimish-in-omakun-ilik.

	Plural.
1. (1 and 3)	Pimish-in-ak.
1. (1 and 2)	Pimish-in-uk.
2.	Pimish-in-āk.
3. An.	Pimish-ik-ik.
Inan.	Pimit-ik-e and Pimish-in-omakuk-e.
Poss. An.	Pimish-in-iliche.
„ Inan.	Pimit-in-ilik-e and Pimish-in-omakun-ilik-

Examples of the Various Conjugations.

INDICATIVE MOOD.

Naspich *ne milwāletān* ā pātumwuk Kichemuneto ot ayumewin ā ayumetanewunelik,	I am very glad when I hear God's Word read.
Ne *petokānapun* nekenak mākwach āte petokāspun nekawe,	I was entering our house as my mother entered it.
Ililewuk *ke tukoshinwuk* otakoshĕk, ā pātachik mĕchāt ayowina ka ke nipatachik pāpoonelik,	Indians came in yesterday, bringing many furs, which they killed in the winter.
Ashī *ke kitotāpunuk* ispe tākoshinilioh̆e unehe ililewa,	They had already gone off when those Indians came in.
Kutta *sikelāsewuk* wapumatwawā ayumeăwekimowa,	They will be glad when they see the minister.
Ashī ne *ka ke wunishkatī* paumoshe nokosit pesim,	I shall have already risen before the sun rises.
Wepuch ne *ka kowishimon* naspich ā ayāskoseyan,	I shall soon go to bed, as I am very tired.
Kāyapuch na *pimatisew* kekosis?	Is thy son still alive?

POTENTIAL MOOD.

Numawela *ne ge nikumon snoch ā kekeshāpayak*,	I cannot sing this morning.
Numawela ne ka ge itotan utawāwekumikok naspich ā akoseyan,	I shall not be able to go to the trading-room, being very sick.

Ke ka ge nisctotānowow miloachemowin ayumetanewukā,	You will be able to understand the Gospel when it is read.
Moshuk tapwā *ke ka petokatī* ayumeăwekumikok ā Ayumeăkeshikak,	Truly thou shouldst always enter the church on the praying day.
Kutta ke sākisepunuk kitche kishowahachik Kichemunetowa,	They would have been afraid to make God angry.
Kutta ge aputisewuk na anoch?	Will they be able to work now?

SUBJUNCTIVE MOOD.

Milopimatiseyanā wapukā ne ka tukoshinin,	If I am well to-morrow, I will come.
Pimasheyunā wepuch unta ke ka mishukan,	If you (sing.) sail, you will soon arrive there.
Nukayasheyākwā nāshta *kimewunisheyākwā*, tapwā ke ka kitemakisinowow,	Should you have foul wind and rain, you will be truly miserable.
Keshepulitwawā wepuch kutta nukuwāwuk o wechāwakunewawa,	If they move rapidly, they will soon meet (by water) their friends.

Subjunctive as Affirmative.

Wepuch ne ka keshetan, āko maka *kā kewāyan*,	I shall soon finish it, and then I will return.
Alekok nochetak ke mu*sinahikunewawa*, āko *wepuch kā nisctowinumāk*,	Labour at your books with a will, and you will soon recognize by sight (what is written).

Tanta *ātat* keshem?	Where is thy younger brother?
Kākeshāp ke meshukow, ke pāshuwāō maka mechāt neska ka ke nipahat, āko maka mena *peōsit*,	He arrived (by water) this morning, and brought many geese that he had killed, and then went off again.
Ke ayāskoseew ispe *tākoshik*, ke mechiso, āko keshach nāpat,	He was tired when he came, he partook of food, and at once fell asleep.

Imperative Mood.

Keshach *pose*,	Embark at once (sing.).
Itapik,	Look there (pl.).
Keshach *kitotātow*,	Let us depart at once.
Ke mechisoyunā nochimik *itotākun* kitche munitāyun,	When thou hast eaten, go into the woods to collect firewood.
Kowishimok,	Go to bed (pl.).

Suppositive Mood.

Ashī *koskosetokānuk*,	They are probably awake already.
Wepuch mena *ne ka tukoshininan atokā*,	We shall probably come again soon.

Dubitative Mood.

Keshpin *nāpakwā* kutta *miloüyow*,	If he sleep he will be well.
Keshpin kāsisawesewākwā wepuch ke ka kiskāletānowow ke musinahikunewawa,	If you are industrious you will soon know your books.

Numawela ne kiskūletān *kā pimatisewakwā*,	I don't know whether they will live or not.
Numawela ne kiskūletān *kā posewanā*,	I don't know whether I shall go off or not.

RELATIVE.

Ne ke petokāwan wekelik,	I entered his tent.
Ne ke nutawapumow, ākota maka wekelik *nāpoiwuk*,	I went to see him, and slept there in his tent.
Ne ka pimotāwan o māskunalik *otituhumiwukā*,	I will walk in his path when I reach it.
Ke kiskinohumakawewanā *ne ka kiskisewan* o kukāskwāwina,	When I shall have been taught, I will remember his commandments.
Ne ka posewan o chemanilik,	I will embark in his canoe.

POSSESSIVE.

Akosiliwa okosisa,	His son is sick.
Ke nutuwapumōō otanisa *ka akosiliche*,	He went to see his daughter who is sick.
O mokoman naspich *mishalew*,	His knife is very large.
Kichomuneto ot ayumewin naspich *sokatisemakunelew*,	God's word is very powerful.
O waskahikunim naspich *ishpalew*,	His house is very high.

VERBAL MODIFICATIONS.

Numawela ne ge tapwātowow *ā kelaskiskit*,	I cannot believe him, as he is addicted to lying.
Ashi na pimotāō kekosis?	Does your son walk yet?

Āă; ashī *pimotāshew*,	Yes; he already walks a little.
Ke milokwamin na?	Do you sleep well?
Numawola; *ne nanipā-shin* piko,	No; I sleep a little now and then only.
Ne ke *pupamotan* āskuno keshikak, numa wawach kākwan maka ne ke miskān,	I have been walking about the whole day, but nothing whatever have I found.
Ke nipekaso ispe peäche natikot onotinekāwa,	He pretended to be dead when the soldiers came to him.

VARIETIES OF THE INTRANSITIVE VERB.

These varieties are—1. Verbalized Nouns; 2. Numeral Verbs; 3. Adjective Verbs; 4. Accidental Verbs; 5. Reflective Verbs; 6. Reciprocal Verbs; 7. Indefinite Verbs; 8. Passive Verbs.

The last four varieties will be considered after the Transitive Verb, as they are all derived from it; for instance, Reflective, Ne sakehittison, I love myself; Reciprocal, Ne sakehittonan, we love each other; Indefinite, Ne sakehewan, I love some one; Ne sakehikowin, I am loved by some one; Passive, Ne makopison, I am tied up, bound.

VERBALIZED NOUNS.

Verbalized Nouns are of two kinds; 1st. That in *which the noun* receives only a verbal termination; *2nd. That in* which it receives both a prefix and a *termination. In* both cases the noun sometimes *undergoes contraction.*

i. *Nouns with a Verbal Termination.*

1. The existence or condition of the noun is affirmed. Animate termination, *wew;* inanimate, *ewun.*

Animate.

Napāŭ,	A man.
Napā-wew,	He is a man.
Iskwāŭ,	A woman.
Iskwā-wew,	She is a woman.
Ushishke,	Clay.
Ushiske-wew,	He is clay.

This form is of the first conjugation, and is thus declined in the indicative mood, present tense:

Singular.

1.	Ne napā-win,	I am a man.
2.	Ke napā-win,	Thou art a man.
3.	Napā-wew,	He is a man.
Poss. An.	Napā-wiliwa,	His him is a man.

Plural.

1 (1 and 3)	Ne napā-win-an,	We are men.
1 (1 and 2)	Ke napā-win-anow,	Do.
2.	Ke napā-win-owow,	You are men.
3.	Napā-we-wuk,	They are men.
Poss. An.	Napā-wiliwa,	His them are men.

This is subject to the simulative change; as,

Napā-wew,	He is a man.
Napā-kaso,	He pretends to be a man.
Okima-wew,	He is a chief.
Okima-kaso,	He pretends to be a chief.
Kichemuneto-wew,	He is God.
Kichemuneto-kaso,	He pretends to be God.

Inanimate.

Cheman,	A canoe.
Cheman-ewun (sing.),	It is a canoe.
Cheman-ewun-wa (pl.),	They are canoes.
Chikahikun,	An axe.
Chikahikun-ewun (sing.),	It is an axe.
Chikahikun-ewun-wa (pl.),	They are axes.

2. The making of what is represented by the noun. The termination is *kāō;* as,

Paskisekun,	A gun.
Paskisekun-ekāō,	He makes guns.
Alupe,	A net.
Alupe-kāō,	He makes nets.
Musinahikunapo,	Ink.
Musinahikunapo-kāō,	He makes ink.

This termination likewise, in some instances, expresses that the noun to which it is attached is used as habitual food by the subject of the verb; as,

Weyas,	Flesh.
Weyas-ekāō,	He is a flesh-eater.

These are verbs of the third conjugation.

3. The making by means of an instrument or object. The termination is *kakāō;* as,

Paskisekun,	A gun.
Paskisekun-ekakāō,	He makes a gun with it.
Mokoman,	A knife.
Mokoman-ekakāō,	He makes a knife with it.
Wuchiston,	A nest.
Wuchiston-ekakāō,	He makes a nest with it.

These, too, are of the third conjugation.

INDICATIVE MOOD.

Present Tense. I make a knife with it.

Singular.

1.	Ne mokoman-ekakan.
2.	Ke mokoman-ekakan.
3.	Mokoman-ekakăö.
Poss. An.	Mokoman-ekakăliwa.

Plural.

1. (1 and 3)	Ne mokoman-ekakan-an.
1. (1 and 2)	Ke mokoman-ekakan-anow.
2.	Ke mokoman-ekakan-owow.
3.	Mokoman-ekakă-wuk.
Poss. An.	Mokoman-ekakăliwa.

ii. *Nouns Verbalized by means of a Prefix and Termination.*

1. Verbs of "putting on":

Ustis, a glove. An.

I can say transitively, Postishkowăö ot ustisa, he puts on his gloves; but the Indian prefers to use such expressions intransitively, in one word, thus:

Post-ustis-ăö,	He puts on his gloves.
Post-ustotin-ăö,	He puts on his cap.
Post-ukop-ăö,	She puts on her dress.

2. Verbs of "wearing":

Usam, a snowshoe. An.

Trans.	Kikishkowăö ot usama,	He wears his snowshoes.
Intrans.	*Kik-usam-ăö,*	" "

Trans. Kikishkum ot ustotin, He wears his cap.
Intrans. Kik-*ustotin*-äö, „ „

3. Verbs of "taking off":

Muskisin, a shoe. Inan.

Trans. Kächekonum o muskisina, He takes off his shoes.
Intrans. Kät-*uskisin*-äö, „ „
Trans. Kächekonäö ot ustisa, He takes off his gloves.
Intrans. Kät-*ustis*-äö, „ „

4. Verbs of "cleansing":—

Olakun, a bason. Inan.
Michiche, a hand. Inan.

Trans. Kasenum olakunilew, He cleanses the bason.
Intrans. Kasen-*elakun*-äö, „ „
Trans. Kasenum ochicheya, He cleanses his hands.
Intrans. Kasé-*chech*-äö, „ „

5. Verbs of "visiting":

Ulupe, a net. An.

Trans. Natäö ulupeya, He visits the nets.
Intrans. Nat-*ulup*-äö, „ „
Trans. Natum waskahikunilew, He goes to the house.
Intrans. Nache-*waskahikun*-äö, „ „

6. Verbs of "searching":

Umisk, a beaver.
Wapusk, a white bear.

Trans.	Nantawapumāŏ umiskwa,	He searches for beaver.
Intrans.	Nantawa-*miskw*-āŏ,	„ „
	Nantawa-*puskw*-āŏ,	He searches for white bears.

7. Verbs of "feeding on," the noun being the object:

Niska, a goose.

Trans.	Mowāŏ niska,	He eats geese.
Intrans.	Mo-*sk*-āŏ,	„ „
	Mo-*miskw*-āŏ,	He eats beaver.

These verbs likewise are of the third conjugation.

8. Verbs with reference to a child:

Owashish, a child.

Trans.	Wapumāŏ ot owashimisha,	She sees her child.
Intrans.	Wapum-*ōwa*-so,	„ „

This intransitive verb is used only in reference to a woman who is either expecting to be, or who has lately been confined.

Ashī *wapumowuso*,		Already she sees her child, is delivered of it.
Trans.	Ayowāŏ owashisha ā kunoshkawat,	She has a child, it being within her.
Intrans.	Kunoskut-*owu*-so,	She is with child.
Trans.	Kunawālimāŏ owashisha,	She takes care of a child *or* children.
Intrans.	Kunawālim-*owu*-so,	„ „

These are verbs of the fourth conjugation.

There are other verbalized nouns, some of which will come under notice with the adjective verbs: in many the noun is so contracted that it is almost impossible to discover it at all; those I have exhibited are in constant use. The only other verb I shall give of this description is that which signifies "possession."

In this verb, unlike those lately considered, no part whatever of the transitive verb is introduced, as indeed there is a difference of signification between the two verbs, although the distinction is, in practice, not always observed.

The transitive verb expresses the idea of "having temporarily;" the intransitive, of "possessing permanently."

Trans.	Net ayan musinahikun,	I have a book.
Intrans.	Net o-*musinahikun*-in,	I possess a book.

The prefix of this verb is *o* or *ot;* its affix *ew*, with the possessive particle *im* sometimes introduced between the noun and the verbal termination.

1. With the possessive particle *im*—

O-waskahikun-*im*-ew,	He possesses a house.
O-mechim-*im*-ew,	He possesses food.
O-menishapo-*m*-ew,	He possesses wine.

2. Without the possessive particle *im*—

O-chikahikun-ew,	He possesses an axe.
O-mokoman-ew,	He possesses a knife.
Okosis-ew,	He has a son.
Otaw-ew,	He has a father.
Okaw-ew,	He has a mother.

3. With the possessive particle *im* placed before a diminutive termination; as,

Ot-owash-*im*-ish-ew (as at Moose Factory), He possesses children.

These verbs are of the first conjugation, and are thus declined in the present tense of the indicative and subjunctive moods:

INDICATIVE MOOD.

Present Tense. I have children.

Singular.

1. Net ot-owashimish-in.
2. Ket ot-owashimish-in.
3. Ot-owashimish-ew.
Poss. An. Ot-owashimish-iwiliwa.

Plural.

1. (1 and 3) Net ot-owashimish-inan.
1. (1 and 2) Ket ot-owashimish-inanow.
2. Ket ot-owashimish-inowow.
3. Ot-owashimish-ewuk.
Poss. An. Ot-owashimish-iwiliwa.

SUBJUNCTIVE MOOD.

Present Tense. (If) I have children.

Singular.

1. Ot-owashimish-eyan.
2. Ot-owashimish-eyun.
3. Ot-owashimish-it.
Poss. An. Ot-owashimish-iwiliche.

Plural.

1. (1 and 3) Ot-owashimish-eyak.
1. (1 and 2) Ot-owashimish-eyuk.
2. Ot-owashimish-eyāk.
3. Ot-owashimish-itchik.
Poss. An. Ot-owashimish-iwiliche.

Examples of the Foregoing Verbs.

Wola Tāpālechikāt Kichemunetowew, — He the Lord (he governing) is God.

Pukwuntow *ililewew* ata ā okimakasot, — He is a man of no consideration, although he pretends to be a chief.

Net atuwālemow una napāshish ā *napākasot*, — I despise that boy, as he pretends to be a man.

Numawela ke we pimosinatahotinan milo ayetewin otche, maka pastumowin otche, nāshta ā *Kichemunetokasoyun* ata ā *ililewеyun*, — We wish to stone thee, not for a good deed, but for blasphemy, and because thou pretendest to be God, although thou art a man.

Tanispe mena kā kitotāyun? — When shalt thou go off again?

Kekeshāpayakā ne ka kitotan ā we *wawunehikunekāyan*, — In the morning I shall go off, as I wish to make traps here and there.

Wapunilikā newa kutta *pupukewayanekakāo* pupukewayanākinilew, — To-morrow my wife will be engaged in making shirts from shirt-cotton (calico).

Otakoshek wiskuchan ke *wunahikunekakāō* pewa*piskolew*, — Yesterday the blacksmith made a trap from metal.

Ke nutawālemittin kitche *pesiskakunekakāyun* oma munitowākin,	I desire you to make a coat from this cloth.
Ne ka postustisan āko kā wechāwittan,	I will put on my gloves, then I will accompany you.
Ne kikustotinan āka kitche sekucheyan nistikwan,	I wear my cap that I may not become cold in the head.
Keshach *ne ka kātuskisinan* naspich ā nipewuke,	I shall take off my shoes at once, as they are very wet.
Tantā ātat kekosis?	Where is thy son?
Natulupāō naspich ā we mechisoyak,	He has gone to look at the nets, for we much wish to eat, (are very hungry).
Ne ke momiskwan kākat āskune pepook,	I have lived on beaver nearly the whole winter.
Ket otawin na?	Hast thou a father?
Numawela; wāskuch numa pimatisew notawe,	No; long since he is not alive my father, (*i.e.* my father died long ago).
Ket omusinahikunin na?	Do you possess a book?
Numawela anoch *net omusinahikunin;* ne ke wunetan unema ka ke meleyun,	I do not possess a book now; I have lost the one you gave me.
Ke milwāletān na ā otowashimish-eyun?	Are you glad that you have children?
Ne milwāletān sa ā *otowashimish-eyan*, shakoch maka mechātwow *ne mikoshkachehikwuk*,	Yes, I am glad I have children, but yet they often trouble me.

Numeral Verbs.

Numeral Verbs are conjugated like other intransitive verbs, and have both the animate and inanimate forms; they are formed by adding the verbal endings to the numeral adjectives, which in some cases undergo a slight alteration before the termination is added.

Pāyuk, one.

An. Pāyuko, He is one.
Inan. P'āyukwun, It is one.

This is a verb of the fourth conjugation; the others are of the fifth conjugation.

Nesho, two.

An. Neshe-wuk, They are two.
Inan. Nesh-inwa, Do.

Nisto, three.

An. Niste-wuk, They are three.
Inan. Nist-inwa, Do.

Nāŏ, four.

An. Nāwe-wuk, They are four.
Inan. Nāw-inwa, Do.

Neyalul, five.

An. Neyalule-wuk, They are five.
Inan. Neyalul-inwa, Do.

Nekotwas, six.

An. Nekotwache-wuk, They are six.
Inan. Nekotwas-inwa, Do.

Neswas, seven.

An. Neswache-wuk, They are seven.
Inan. Neswas-inwa, Do.

Yananāö, eight.

An. Yananāwe-wuk, They are eight.
Inan. Yananāw-inwa, Do.

Shaketat, nine.

An. Shaketache-wuk, They are nine.
Inan. Shaketat-inwa, Do.

Metat, ten.

An. Metache-wuk, They are ten.
Inan. Metat-inwa, Do.

Pāyukoshap, eleven.

An. Pāyukoshape-wuk, They are eleven.
Inan. Pāyukoshap-inwa, Do.

Neshitanow, twenty.

An. Neshitanawā-wuk, They are twenty.
Inan. Neshitanawāw-unwa, Do.

Mechāt, many.

An. Mechāt-ewuk, They are many.
Inan. Mechāt-inwa, *or* Do.
Mechā-nwa, Do.
Mechāt-in, It is much.

Chukuwashish, a few.

An. Chukuwashish-ewuk, They are few.
Inan. Chukuwashish-inwa, Do.

Here follow the present tenses of the indicative *and subjunctive* moods of the verb Nistewuk, they *are three.*

INDICATIVE MOOD.

Present Tense. We are three.

Plural.

1.	(1 and 3)	Ne nist-enan.
1.	(1 and 2)	Ke nist-enanow.
2.		Ke nist-enowow.
3.	An.	Nist-ewuk.
	Inan.	Nist-inwa.
	Poss. An.	Nist-iliwa.
	„ Inan.	Nist-in-iliwa.

SUBJUNCTIVE MOOD.

Present Tense. (If) we are three.

1.	(1 and 3)	Nist-eyak.
1.	(1 and 2)	Nist-eyuk.
2.		Nist-eyāk.
3.	An.	Nist-ichik.
	Inan.	Nist-ike.
	Poss. An.	Nist-iliche.
	„ Inan.	Nist-in-ilike.

When the number is large (and it is quite allowable when small), the numeral itself is generally first given, and then the verb.

An. Itusewuk,	They are so many.
Inan. Itutinwa,	Do.

This may be expressed either by the indicative or subjunctive mood; as,

Neyalulwow mitatomitanow itusewuk,	Five times a hundred they are; *or*
Neyalulwow mitatomitanow *āko ātusitchik*,	Five times a hundred, that is the number.
Neyalulwow mitatomitanow *āko ātutike*,	The same. Inan.

When numeral verbs are compounded with other intransitive verbs, the latter, in most cases, undergo considerable alteration, a change of root being sometimes made; as,

They three sleep together,
Not Nisto-nipowuk, but Nisto-kwamewuk.
They three stand together,
Not Nisto-nipowewuk, but Nisto-kapowewuk.

But in general a contraction of the verb takes place, the former part of it being cut off; thus,

Pimo-tāwuk,	They walk.
Nisto-towuk,	They three walk together.
U-pewuk,	They sit.
Nisto-pewuk,	They three sit together.
Pim-ashowuk,	They sail.
Nisto-kwashewuk,	They three sail together.
Pim-ishinwuk,	They lie down.
Nisto-shinwuk,	They three lie down together.
Pim-elowuk,	They fly.
Nisto-lowuk,	They three fly together.
Pimata-kowuk,	They swim.
Nisto-kowuk,	They three swim together.
Pimepa-towuk,	They run.
Nisto-towuk,	They three run together.
Pima-takaskowuk,	They walk on the ice.
Nisto-takaskowuk,	They three walk together on the ice.
U-komowuk,	They (birds) sit on the water.
Nisto-komowuk,	They three sit together, etc.

Numeral Alternate Verbs.

These are expressed by prefixing the iterative particle; thus,

Nesho,	Two.
Na-nesho,	By twos, *or* two apiece.
Na-neshotāwuk,	They walk by twos.
Na-nistolowuk,	They fly by threes.
Na-nāōshinwuk,	They lie down by fours.

Number as applied to Members of the Body, etc.

This is expressed verbally. Take, for instance, the sentence, He has two hands: Ayow, he has; nesho, two; michicheya, hands. To speak in this way would be quite repugnant to the genius of the Cree language, and would be almost unintelligible. The Indians use only one word, equivalent to He is two-handed, Nesho-chich-āō; or we may say, His hands are two, Neshiniliwa o chicheya.

Nesho-sit-āō,	He is two-footed.
Nesho-shkeshik-wāō,	He is two-eyed.
Nesho-stikwan-ūō,	He is two-headed; *i.e.* he has two feet, two eyes, etc.

Other Numerical Expressions.

The river has three branches,
Sepe nistinwa ā puskāstikwāyake.

Here we have—

1. Sepe,	River,
2. Nistinwa (Ind. Mood, Inan.),	They are three,
3. Ā,	As,
4. Puskāstikwāyake (Sub. Mood),	They flow differently—in different directions.

Wutikwun, a branch.

Mistik nekotwasotikwunāyow,
The tree six it is branched.
The tree has six branches.

In the chapter on Nouns we saw that *ape* was a termination signifying line, cord, etc.; so we have,

Ketochekun nāwapekāyow.
The violin is four-stringed.

Māniskatik nistwaskomonwa,
The wooden fence three wooden bars adhere (are fixed).

The wooden fence has three bars.

Wask, in composition, signifies wood.

For *two* the word is so contorted as to appear at first sight more like seven than two:

Māniskatik *neswaskomonwa.*
The wooden fence is two-barred.

The cause of the apparent contortion is the contraction of the word *neswaskomonwa;* in which *neswask* is contracted from *neshowask.*

Cheman nistwaskon.
The vessel is three-sticked (masted).

Cheman nāwaskon.
The vessel is four-masted.

Cheman nistwapiskow.
The vessel is three-ironed (has three iron masts; *apisk*, in composition, signifying metal, iron).

Pāyukotāshkunāō, He is one-horned.
Opāyukotāshkunāō, The unicorn.

Nisto-pāyuko,	He is the Three-One.
Nāsto-pāyukoyun,	Thou Trinity.

Examples of the Numeral Verb.

Tan ātusitchik keshemuk?	How many are they, thy younger brothers or sisters?
Neshewuk napūshishuk, nāshtū *nāwewuk* iskwāshishuk,	There are two boys and there are four girls.
Mechātewuk na ililewuk ka ko meshukachik otakoshek?	Were they many Indians who arrived yesterday?
Neyalulewuk napāwuk, *nistewuk* iskwāwuk, *mechātewuk* nashta owashishuk,	They are five men, they are three women, and they are many children.

This might have been expressed without verbalizing the numerals.

Tane ka itusilichc Jesus o kiskinohumuwakuna?	What was the number of Jesus' disciples?
Jesus o kiskinohumuwakuna *neshoshap ke itusiliwa,*	Jesus' disciples were twelve in number.
Jesus o kiskinohumuwakuna ko ketotūlowa ā kiskinohumakūlicho *ā naneshiliche,*	The disciples of Jesus went forth to teach, two and two.
Ne ko wapumowuk nemisuk *ā neshotāchik,*	I saw my elder sisters walking two together.
Kiskinohumakāwekumi*kok ne ke metatenan* kā*keshāp,*	At school we were ten in the morning.

Wa namuskasinakosit ililew, *ā neshosītāt* kitche pimotāt, *ā neshoskeshikwāt* kitche wapit, *ā neshochickāt* kitche tukonekāt, ā otonit kitche ayumit, ā omitonālechikunit kitche mitonālechikāt, ā otachakowitkakekā kitche pimatisit.

How wonderful (in appearance) is man, having two feet that he may walk, two eyes that he may see, two hands that he may grasp, a mouth that he may speak, a mind that he may reflect, and a soul that he may live for ever.

Adjective Verbs.

These intransitive verbs are composed of an adjectival particle with a verbal ending, derived generally from *ishe*, manner. They have both the animate and inanimate forms, and are of all conjugations except the last.

1st Conj.	Milotwow,	He is good.
2nd „	Akosew,	He is sick.
3rd „	Soketāhāō,	He is stout-hearted.
4th „	Kistālemo,	He is proud.
5th „	Sapew,	He is strong.
6th „	Pekiskatum,	He is melancholy.

The inanimate forms are somewhat irregular:

An.	Mish-ikitew,	He is big.
Inan.	Mish-ow,	It is big.
An.	Mushkow-isew,	He is hard, strong.
Inan.	Mushkow-ow,	It is hard.
	Mushkow-isemakun,	It is strong.
An.	Kosik-wutew,	He is heavy.
Inan.	Kosik-wun,	It is heavy.
An.	*Nupuk-isew*,	He is flat.
Inan.	*Nupuk-ow*,	It is flat.

An.	Apisheshesh-ew,	He is small.
Inan.	Apishash-in,	It is small.
An.	Miloshish-ew,	He is good (not morally).
Inan.	Milwash-in,	It is good (generally).
An.	Malat-isew,	He is bad (not morally).
Inan.	Malat-un,	It is bad.
An.	Alim-isew,	He is austere.
Inan.	Alim-un,	It is difficult.

Adjective verbs may be qualified by the senses; thus,

1. By sight. An. *-nakosew*, Inan. *-nakwun.*

Milo-nakosew,	He is good looking.
Milo-nakwuu,	It is beautiful.

2. By hearing. An. *-takosew*, Inan. *-takwun.*

Milo-takosew,	He sounds well.
Milo-takwun,	It sounds well.

3. By smelling. An. *-makosew*, Inan. *-makwun.*

Milo-makosew,	He smells well.
Milo-makwun,	It is fragrant.

4. By taste. An. *-spukosew*, Inan. *-spukwun.*

Milo-spukosew,	He tastes well.
Milo-spukwun,	It tastes well.

5. By the mind. An. *-āletakosew*, Inan. *-āletakwun.*

Mil-wāletakosew,	He is considered good.
Mil-wāletakwun,	It is considered good.

To particularize manner, quality, etc. *ishe*, it, or *ishpish*, so much, becomes the initial part of the verb, as already spoken of in the article on Manner and Place.

Mish-ikitew,	He is big.
It-ikitew,	He is so big.
Mish-ow,	It is big.

Ishpish-ow,	It is so big.
Milo-twow,	He is good.
Ishe-twow,	He is so.
It-ālotakosew,	He is so considered.
It-ālotakwun,	It is so considered.

Some adjective verbs are susceptible of the diminutive form; as,

Mishikit-ew,	He is big.
Mishikit-ish-ew,	He is biggish, tolerably big (as a child).
Mish-ow,	It is big.
Mish-a-shin,	It is biggish.

The iterative particle may be prefixed to adjective verbs in the plural number; as,

Ma-mishiketewuk (An.),	They are big, here and there.
Ma-mishowa (Inan.),	Do.
Ī-apishesheshewuk (An.),	They are small, here and there.
Ī-apishashinwa (Inan.),	Do.

It will be remembered that different kinds of nouns have different terminations, *atik*, for instance, characterizing articles made of wood. These different terminations, somewhat modified, enter into the adjective verb, being placed between the root and the verbal ending; as,

Kin-osew (An.),	He is long.	
Kin-wow (Inan.),	It is long.	
Kin-wapisk-isew (An.),	He is long	speaking of metal.
Kin-wapisk-wun (Inan.),	It is long	
Kin-wask-osew (An.),	He is long	speaking of wood.
Kin-wask-wun (Inan.),	It is long	

Kin-wapāk-isow (An.),	He is long	speaking of
Kin-wapāk-un (Inan.),	It is long	rope, etc.
Kin-wāk-isow (An.),	He is long	speaking of
Kin-wāk-un (Inan.),	It is long	cloth, etc.

Qualified nouns are verbalized; as,

Wap-istikwan-āō,	He is white-headed.

Wapow, it is white; Mistikwan, the head.

The above sentence might have been expressed otherwise, thus: Wapalew ostikwan, it is white, his head.

Apischi-*sit*-āō,	He is small-footed.
Kino-*chich*-āō,	He is long-handed.

Examples of the Adjective Verb.

Tan āspishak ko waskahikunim?	How large is your house?
Anoch naspich *mishow*, wūsa anochekā ne ke mishatan,	It is now very large, for I have lately enlarged it.
Tan āspichikitit ketanis?	How big is your daughter?
Ashī *mishikitishew*,	She is already somewhat big.
Tan āspichikitilichē kekosis ot owashimisha?	How big is thy son's child?
Ashī *mishikitishiliwa*, pimotāshiliwa maka.	He is already rather big, and he walks a little.

Observe the two diminutive possessives in this sentence;

Mishikitishow,	He is biggish.
Mishikitishiliwa,	His him is biggish.
Pimotāshow,	He walks a little.
Pimotāshiliwa,	His him walks a little.

Ke ke nantawapumowuk na mistikwuk?
Have you been looking for logs?

Āā; ne ke miskowowuk maka mĕchat *ā mameshĭkitichik*,
Yes; and I have found many large ones here and there.

Naspich *mushkowapiskwun* ke wunchikun,
Your trap is very strong (metal).

Āā; mukūsew numawola kutta ge pekwuhumotokā,
Yes; a fox will not be able to break it, probably.

Tan āshetwat nekosis?
What is the behaviour of my son?

Ne michiluwāsin ā wetumattan naspich *ā mushkowistikwanāt*,
I am sorry to tell you that he is very strong-headed (stubborn).

Owashishuk moshuk kutta kistālemāpunuk uneho *ka wapistikwanālichĕ;* wāsa welawow kāchewak maskoch āshkwa *kutta wapistikwanāwuk*,
Children should always honour the hoary-headed, for perhaps they themselves will yet become white-headed.

Absalom ke otche wunŏtow o pimatisewin naspich *ā kiwalokwāt*,
Absalom lost his life in consequence of having very long hair.

Shawāletakosewuk *ka pulĭketāāchik*,
Blessed are they who are pure hearted.

Ne ke nantawapumowuk pelāwuk, ne ke wapumowuk maka, numa maka ne otche paskiswowuk naspich *ka shakotāāchik*,
I went to hunt partridges; I saw them, but shot none, as they were very wild.

Tan ātoyun, naspich *ā kiswaseyun?*
What is the matter with you, you are so very angry?

Accidental Verbs.

These verbs indicate in general an action accidental or occasional, as distinguished from what is permanent and continuous. A knowledge of a good number of them should be obtained at an early stage in the study of the language.

Accidental Verbs end in *lew* in the third person singular, indicative mood, present tense, and have this quality, that in that person the animate and inanimate terminations are alike, although they vary in the plural and in the subjunctive mood.

Many of these verbs are impersonal; as,

Wastāpulew,	It lightens.
Tashkipulew,	It splits.
Tāpipulew,	It suffices.
Sekipulew,	It spills.

Nunikipulew, he (it) trembles.

Indicative Mood.

Present Tense. I tremble.

	Singular.
1.	Ne nunikipul-in.
2.	Ke nunikipul-in.
3. An. and Inan.	Nunikipul-ew.
Poss. An.	Nunikipul-iliwa.
„ Inan.	Nunikipul-ilew.
	Plural.
1. (1 and 3)	Ne nunikipul-inan.
1. (1 and 2)	Ke nunikipul-inanow.
2.	Ke nunikipul-inowow.
3. An.	Nunikipul-ewuk.
Inan.	Nunikipul-ewa.
Poss. An.	Nunikipul-iliwa.
„ *Inan.*	Nunikipul-iliwa.

SUBJUNCTIVE MOOD.

Present Tense. (If) I tremble.

Singular.

1.		Nunikipul-eyan.
2.		Nunikipul-eyun.
3.	An.	Nunikipul-it.
	Inan.	Nunikipul-ik.
	Poss. An.	Nunikipul-iliche.
	„ Inan.	Nunikipul-ilik.

Plural.

1. (1 and 3)		Nunikipul-eyak.
1. (1 and 2)		Nunikipul-eyuk.
2.		Nunikipul-eyūk.
3.	An.	Nunikipul-itchik.
	Inan.	Nunikipul-ike.
	Poss. An.	Nunikipul-iliche.
	„ Inan.	Nunikipul-ilike.

These verbs are subject to the iterative particle; as,

Tatopulew,	It tears.
Ta-tatopulew,	It tears in different places; it tears to pieces.
Tashkipulew,	It splits.
Tash-tashkipulew,	It splits in pieces.
Tetipipulew,	It overturns.
Te-tetipipulew,	It revolves.

Examples of the Accidental Verb.

Naspich ne wesukisin ā *ks* *nuchoostāpuleyan*,	I am smarting greatly, having fallen into the fire.

Naspich ne ke nunesanesenan *ā ke natwapulik* mistikokan mākwach pāmasheyak,	We were in great danger, as the mast broke while we were sailing.
Ā ke kwātipipulilik o chemanewow ke nistapowāwuk,	As their canoe turned over they were drowned.
Yakwa, yakwa, net owashimish; *ke ka pukustuwāpulin*,	Take care, take care, my child; you will fall into the water.
Milopulew na ketapanask?	Does your sledge move easily?
Nawuch *milopulew*, wāsá kosikwutew maka,	It (he) moves along tolerably well, but it is too heavy.
Jesus mena kutta tukoshin patema *ishkwapulilikā* uskelew,	Jesus will come again by-and-by, when the world shall end.
Tan ūlekok kā *tāpipulik* ke mechimimewow?	How long will your food last?
Kistenach *ne ka tāpipulekikonan* nekotwaso keshikowa ishpish.	Probably it will suffice us six days.

TRANSITIVE VERBS.

Transitive Verbs are those in which the action passes on from the subject to an object; as, Ne kistūlemow *Kichemuneto*, I honour God; Ne wāpinān *muchepimatisewin*, I cast off sin.

In the above examples the verb expresses by its termination the personal pronouns "him" and "it" *respectively, so* that, literally translated, the sentences *would be, I* honour him, God; I cast off it, sin.

We have now come to the most difficult part of our undertaking. The difficulty consists in the extensive powers which this kind of verb possesses; the nominative, verb, and object, and sometimes a great deal more, being embraced in a single expression, while in the imperative and subjunctive moods there is no clue whatever given to the nominative or accusative case, except the verbal inflection. For instance, *Ā sakehuk*, that I love him; here "I" and "him" are both comprised in the syllable *huk*, *sake* being the root of the verb.

This verb has an animate and inanimate form; as, *Ne wapumow*, I see him; *Ne waputān*, I see it. It has likewise a direct and inverse form, arising from the fact that in the indicative mood the first and second persons always stand before the verb, whether they be in the nominative or accusative case; as, *Ne kiskālemow*, I know him; *Ne kiskālemik*, me knows he, *i.e.* he knows me.

Transitive Verbs are of three Conjugations, agreeing in their inanimate direct forms with the first, second, and sixth conjugations of the intransitive verb.

The first conjugation has but one verb: *Mowāō*, he eats him; *Mechew*, he eats it.

The second conjugation comprises verbs of a causative character; as, Wapew, he sees; *Wapehāō*, he causes him to see; Kukātawāletum, he is wise; *Kukātawāletumehāō*, he makes him wise. Its terminations are—An. *hāō*; Inan. *tow*.

Many other verbs are of this conjugation; as, Oshehāō, he makes him; Oshetow, he makes it; Sakehāō, he loves him; Saketow, he loves it; Pāhāō, he waits for him; Pātow, he waits for it.

Most verbs with the animate in lāō are likewise *of this* conjugation; as Ukolāō, he hangs him;

Ukotow, he hangs it; Kichistapowulāō, he washes him; Kichistapowutow, he washes it.

Ulāō, he places him, makes Ustow in the inanimate, he places it.

A few verbs with the animate in *wāō* are of this conjugation; as,

Pāshewāō,	He brings him.
Pātow,	He brings it.
Kitumwāō,	He consumes him, eats him up.
Kitow,	He consumes it, eats it up.

Verbs of the third conjugation have many terminations, that is letters or particles preceding the final *āō*, for this ending is constant in all transitive verbs of whatever conjugation.

These terminations follow a regular rule, and as we saw that nouns and adjective verbs have distinctive terminations, so it is likewise with transitive verbs. An. *māō*, Inan. *tum*, indicates that the action is performed by the eyes, nose, or mouth; as,

Wapu-māō,	He sees him.
„ tum,	He sees it.
Mola-māō,	He smells him.
„ tum,	He smells it.
Mako-māō,	He bites him.
„ tum,	He bites it.

When *māō* is preceded by *āle*, the action of the mind is indicated; as,

Miton-āle-māō,	He thinks of him.
„ tum,	He thinks of it.

An. *pwāō*, Inan. *stum*, implies the action of the palate; as,

Kochi-pwāō,	He tastes him.
„ *stum*,	He tastes it.

Weki-pwāŏ,	He likes the taste of him.
„ stum,	He likes the taste of it.

An. *nāŏ*, Inan. *num*, indicates the hand; as,

Oti-nāŏ,	He takes him.
„ num,	He takes it.
Machiko-nāŏ,	He lays hold on him.
„ num,	He lays hold on it.

An. *ishkatāŏ*, Inan. *ishkatum*, or An. *ishkuwāŏ*, Inan. *ishkum*, indicates the action of the foot, or an adverse action; as,

Tuk-ishkatāŏ,	He kicks him.
„ ishkatum.	He kicks it.
Nuk-ishkuwāŏ,	He meets him (walking).
„ ishkum,	He meets it.
Ukw-ashkuwāŏ,	He passes before him.
„ ashkum,	He passes before it.

An. *pitāŏ*, Inan. *pitum*, indicates the action of the arm in pulling or tying; as,

Wuluwe-pitāŏ,	He pulls him out.
„ pitum,	He pulls it out.
Mako-pitāŏ,	He ties him.
„ pitum,	He ties it.

An. *tuwāŏ*, Inan. *tum*, indicates verbs of hearing; as,

Pă-tuwāŏ,	He hears him.
„ tum,	He hears it.
Nuto-tuwāŏ,	He listens to him.
„ tum,	He listens to it.
Niseto-tuwāŏ,	He understands him.
„ tum,	He understands it.
Kitemake-tuwāŏ,	He hears him with pity.
„ tum,	He hears it with pity.

An. *nowāō*, Inan. **num**, indicates a manner of seeing; as,

Ishe-nowāō,	He so sees him.
„ num,	He so sees it.
Kitemake-nowāō,	He looks on him with pity.
„ num,	He looks on it with pity.

An. *wāō*, Inan. *hum*, indicates an action done with force; as,

Peko-wāō,	He breaks him with force.
„ hum,	He breaks it with force.
Pukumu-wāō,	He beats him, as with a cudgel.
„ hum,	He beats it, do.

This joined to certain roots indicates likewise by water; as,

Nuku-wāō,	He meets him, by water.
„ hum,	He meets it, do.
Natu-wāō,	He fetches him, by water.
„ hum,	He fetches it, do.

An. *swāō*, Inan. *sum*, indicates the action of heat or fire; as,

Iskwa-swāō,	He burns him.
„ sum,	He burns it.
Pa-swāō,	He dries him.
„ sum,	He dries it.

An. *shwāō*, Inan. *shum*, indicates cutting, as with a knife; as,

Mati-shwāō,	He cuts him.
„ shun,	He cuts it.
Muni-shwāō,	He cuts a piece from him.
„ *shum*,	He cuts a piece from it.

An. *kûwāō*, Inan. *kûhum*, indicates cutting with force, chopping; as,

Chi-kûwāō,	He chops him.
„ kûhum,	He chops it.
Keshke-kûwāō,	He chops him off.
„ kûhum,	He chops it off.

In some cases a particle is inserted between *ku* and *wāō*; as,

Kesh-ku-*tu*-wāō,	He cuts him off.
„ ku-*tu*-hum,	He cuts it off.
Ku-*wu*-wāō,	He cuts him down.
„ hum,	He cuts it down.

ILLUSTRATIVE VERBS.

Peko-māō (An.),	He breaks him, with the mouth.
„ tum (Inan.),	He breaks it, do.
„ nāō (An.),	He breaks him, with the hand.
„ num (Inan.),	He breaks it, do.
„ shkuwāō (An.),	He breaks him, with the foot, or accidentally.
„ shkum (Inan.),	He breaks it, do.
„ pitāō (An.),	He breaks him, by pulling.
„ pitum (Inan.),	He breaks it, do.
„ swāō (An.),	He breaks him, by burning.
„ sum (Inan.),	He breaks it, do.
„ shwāō (An.),	He breaks him, by cutting.
„ shum (Inan.),	He breaks it, do.
„ kûwāō (An.),	He breaks him, by chopping.
„ kûhum (Inan.),	He breaks it, do.
„ wāō (An.),	He breaks him, with force.
„ *hum* (Inan.),	He breaks it, do.

Some verbs end in An. *tāō* and *wāō*, Inan. *tum*; as,

Pukwa-tāō,	He hates him.
„ tum,	He hates it.
Wapu-tāō,	He sees his track.
Ittāō,	He says to him.

An. *stowāō*, Inan. *stum*, indicates to, in front of.

Ayumehā-stowāō,	He prays to him.
„ stum,	He prays to it.
Otishkowekapowe-stowāo,	He stands before, facing him.
„ stum,	He stands before, facing it.
Nowuke-stowāō,	He bows down to him.
„ stum,	He bows down to it.

The dative particles are *tum*, or *um*, and *to*, the terminations being *tumowāō* and *towāō*; the latter when the object is animate, and the former when inanimate; although this distinction is but little attended to in practice.

To-tum,	He does it.
To-tumowāō,	He does it for him.
To-towāō,	He does it to him.
We-tum,	He tells it.
We-tumowāō,	He tells it to him.
Pā-tow,	He brings it.
Pā-towāō,	He brings him *or* it to him.
Nipā-hāō,	He kills him.
Nipā-towāō,	„ „ for him.
Nipā-tumowāō,	He kills it for him.
Wāpinum,	He casts it away.
Wapin-umowāō,	„ „ for him.

The vicarious particle is *stum*, the termination *stumowāō*; as,

684209

Nipew,	He dies.
Nipo-stumowāŭ,	He dies for him.
Ayumew,	He speaks.
Ayume-stumowāŭ,	He speaks for him.
Ayumehow,	He prays.
Ayumehā-stumowāŭ,	He prays for him.

An. *katāŭ*, Inan. *katum*, added to a noun indicates the making or changing into the noun; as,

Okimow,	A chief.
Okimowe-katāŭ,	He makes him a chief.
Owûkan,	A slave.
Outûkane-katāŭ,	He makes him a slave.
Nipe,	Water.
Nipe-katum,	He makes it water, waters it, dilutes it.

To express companionship, the prefix *weche*, sometimes contracted into *wet* or *we*, with the affix *māŭ*, is used; as,

Tushekāŭ,	He stays.
Weche-tushekā-māŭ,	He stays with him.
Upew,	He sits.
Wet-upe-māŭ	He sits with him.
Nipow,	He sleeps.
We-nipā-māŭ,	He sleeps with him.

The student must not be alarmed by these various forms, for they influence but little the inflections of the verbs they modify; and those inflections are marked by so beautiful a regularity, that when a verb of either conjugation is mastered, very little difficulty will be experienced in acquiring all other verbs in the language. for scarcely any can be said *to be irregularly* declined.

CONSTANT TERMINATIONS OF THE TRANSITIVE ANIMATE VERB, DIRECT, FOR ALL CONJUGATIONS.

INDICATIVE MOOD.

Present Tense.

Singular. (Nom.)

1. ow. 2. ow. 3. āŏ.

Plural. (Nom.)

1. (1 and 3) anan. 1. (1 and 2) ananow. 2. owow. 3. āwuk.

Singular. (Nom.) *Pl. Acc.*

1. owuk. 2. owuk. 3. āŏ.

Plural. (Nom.) *Pl. Acc.*

1. (1 and 3) ananuk. 1. (1 and 2) ananowuk. 2. owowuk. 3. āwuk.

THE FIRST CONJUGATION. ANIMATE.

Mowāŏ,* he eats him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

S. 1.	Ne mow-ow,	I eat him.
	Ke mow-ow,	Thou eatest him.
	Mow-āŏ,	He eats him.
P.	Ne mow-anan,	We eat him.
	Ke mow-ananow,	We eat him.
	Ke mow-owow,	You eat him.
	Mow-āwuk,	They eat him.

* This is sometimes pronounced Moowāŏ, and it is from this that the flat vowel "mwawat" is obtained. If the verb were *simply* "*mowāŏ*," it would follow the general rule, and in its *flat vowel form* would be "mŏwat" in the third person *singular, animate form.*

Plural.

S.	Ne mow-owuk,	I eat them.
	Ke mow-owuk,	Thou eatest them.
	Mow-ăo,	He eats them.
P.	Ne mow-ananuk,	We eat them.
	Ke mow-ananowuk,	We eat them.
	Ke mow-owowuk,	You eat them.
	Mow-ăwuk,	They eat him *or* them.

Inverse. Singular.

S.	Ne mow-ik,	He eats me.
	Ke mow-ik,	He eats thee.
	Mow-iko,	He is eaten by him *or* them.
P.	Ne mow-ik-onan,	He eats us.
	Ke mow-ik-onanow,	He eats us.
	Ke mow-ik-owow,	He eats you.
	Mow-iko-wuk,	They are eaten by him *or* them.

Plural.

S.	Ne mow-ik-muk,	They eat me.
	Ke mow-ik-wuk,	They eat thee.
	Mow-iko,	He is eaten by them.
P.	Ne mow-ik-onan-uk,	They eat us.
	Ke mow-ik-onow-uk,	They eat us.
	Ke mow-ik-owow-uk,	They eat you.
	Mow-iko-wuk,	They are eaten by him *or* them.

Past Tense. I ate, was eating, *or* did eat him.

Direct. Singular.

S.	Ne mow-atĭ,	I ate him.
	Ke mow-atĭ,	Thou didst eat him.
	O mow-atĭ, or Mow-ăpun.	He ate him.

P.	Ne mow-ata-nan,	We ate him.
	Ke mow-ata-nanow,	We ate him.
	Ke mow-ata-wow,	You ate him.
	O mow-ata-wow, *or* Mow-ăpun-uk,	They ate him.

Plural.

S.	Ne mow-atĭ-uk,	I ate them.
	Ke mow-atĭ-uk,	Thou didst eat them.
	O mow-atĭ, *or* Mow-ăpun,	He eat them.
P.	Ne mow-ata-nan-uk,	We ate them.
	Ke mow-ata-now-uk,	We ate them.
	Ke mow-ata-wow-uk,	You ate them.
	O mow-ata-wow, *or* Mow-ăpun-uk,	They ate them.

Inverse. Singular.

S.	Ne mow-ik-otĭ,	He ate me.
	Ke mow-ik-otĭ,	He ate thee.
	O mow-ik-otĭ,	He was eaten by him *or* them.
P.	Ne mow-ik-ota-nan,	He ate us.
	Ke mow-ik-ota-now,	He ate us.
	Ke mow-ik-ota-wow,	He ate you.
	O mow-ik-ota-wow,	They are eaten by him *or* them.

Plural.

S.	Ne mow-ik-otĭ-uk,	They ate me.
	Ke mow-ik-otĭ-uk,	They ate thee.
	O mow-ik-otĭ, *or* Mow-ik-opun,	He was eaten by him *or* them.
	[illegible]-nan-uk,	They ate us.

Ke mow-ik-ota-wow-uk, They ate you.
O mow-ik-ota-wow, *or* They are eaten by him
Mow-ik-opun-uk, *or* them.

As all the other tenses of the indicative mood, as well as those of the optative and potential moods, are exactly like those here given, except that indeclinable particles are prefixed to the verbal root, I shall only give the first person, direct and inverse, of each tense, remarking only that in all future tenses, where the verb in the third person governs a noun or pronoun in the third person, the particle *kutta* is the prefix; as, Kutta mowāō, he will eat him; Kutta mowikowuk, They will be eaten by him *or* them.

Direct.

Ne ke mowow,	I have eaten him.
Ne ke mowatī,	I had eaten him.
Ne ka mowow,	I will eat him.
Ne ka ke mowatī,	I shall have eaten him.
Ne we mowow,	I wish to eat him.
Ne ge mowow,	I can eat him.
Ne ke we mowow,	I have wished to eat him.
Ne ka we mowow,	I shall wish to eat him.
Ne ka ge mowow,	I shall be able to eat him.
Ne we mowatī,	I wished to eat him.
Ne ka mowatī,	I should eat him.
Ne ka ge mowatī,	I could have eaten him.
Ne ka ke mowatī,	I should have eaten him.

Inverse.

Ne ke mowik,	He has eaten me.
Ne ke mowikotī,	He had eaten me.
Ne ka mowik,	He will eat me.
Ne ka ke mowikotī,	He will have eaten me.
Ne we mowik,	He wishes to eat me.
Ne ge mowik,	He can eat me.

Ne ke we mowik,	He has wished to eat me.
Ne ka we mowik,	He will wish to eat me.
Ne ka ge mowik,	He will be able to eat me.
Ne we mowikotĭ,	He wished to eat me.
Ne ka mowikotĭ,	He should eat me.
Ne ka ge mowikotĭ,	He could have eatón me.
Ne ka ke mowikotĭ,	He should have eaten me.

First and Second Persons.

Where the first and second personal pronouns are connected, one as the subject, the other as the object of the verb, the contracted form of the second person *always* precedes the verb, *never* the first.

Present Tense. Direct.

Ke mow-in,	Thou eatest me.
Ke mow-in-owow,	You eat me.
Ke mow-in-an,	Thou eatest us, *or* you eat us.

Inverse.

Ke mow-ittin,	I eat thee.
Ke mow-ittin-owow,	I eat you.
Ke mow-ittin-an,	We eat thee *or* you.

Past Tense. Direct.

Ke mow-ittĭ,	Thou didst eat me.
Ke mow-it-owow,	You did eat me.
Ke mow-it-tan,	Thou didst eat us, *or* you did eat us.

Inverse.

Ke mow-ittitĭ,	I did eat thee.
Ke mow-ittit-owow,	I did eat you.
Ke mow-itti-tan,	We did eat thee or you.

Imperative Mood.

Present Tense.

Singular.

Mow-ŏ,	Eat thou him.
Akoshe kutta mowāŏ,	Let him eat him.
Mow-atow,	Let us eat him.
Mow-ik,	Eat ye him.
Akoshe kutta mowāwuk,	Let them eat him.

Plural.

Mow-ik,	Eat thou them.
Akoshe kutta mowāŏ,	Let him eat them.
Mow-at-anuk,	Let us eat them.
Mow-ik-ok,	Eat ye them.
Akoshe kutta mowāwuk,	Let them eat them.

Future Tense.

Singular.

Mow-akun,	Eat thou him.
Mow-akak,	Let us eat him.
Mow-akāk,	Eat ye him.

Plural.

Mow-akunik,	Eat thou them.
Mow-akwawinik,	Let us eat them.
Mow-akākok,	Eat ye them.

This future tense is but seldom used.

First and Second Persons.

Present Tense.

Mow-in,	Eat thou me.
Mow-inan,	Eat thou us.
Mow-ik,	Eat ye me or us.

Future Tense.

Mow-ekun,	Eat thou me.
Mow-ekāk,	Eat ye me.

Subjunctive Mood.

Present Tense. Direct.

Singular.

Let me again remind the student that in this mood *both* pronouns, nominative and accusative, are expressed by the inflection.

Mow-uk,	(That) I eat him.
Mow-ut,	Thou eatest him.
Mow-at,	He eats him.
Mow-uk-it,	We (1 and 3) eat him.
Mow-uk,	We (1 and 2) eat him.
Mow-āk,	You eat him.
Mow-at-chik, *or* Mow-at-wow,	They eat him.

Plural.

Mow-uk-ik,	I eat them.
Mow-ut-chik,	Thou eatest them.
Mow-at,	He eats them.
Mow-uk-it-chik,	We (1 and 3) eat them.
Mow-uk-ik,	We (1 and 2) eat them.
Mow-āk-wuk,	You eat them.
Mow-at-chik,	They eat them.

On the East Main Coast the plural runs thus—

Mow-uk-wow,	I eat them.
Mow-ut-wow,	Thou eatest them.
Mow-at,	He eats them.
*Mow-uk-it-*wow,	We (1 and 3) eat them.
*Mow-uk-*wow,	We (1 and 2) eat them.

Mow-ăk-wow,	You eat them.
Mow-at-wow,	They eat him *or* them.

Inverse. Singular.

Mow-it,	He eats me.
Mow-isk,	He eats thee.
Mow-ik-ot,	He is eaten by him.
Mow-cyumit,	He eats us (1 and 3).
Mow-ittŭk,	He eats us (1 and 2).
Mow-ittak,	He eats you.
Mow-ikot-chik, *or* Mow-ikot-wow,	They are eaten by him *or* them.

Plural.

Mow-it-chik,	They eat me.
Mow-isk-ik,	They eat thee.
Mow-ikot,	He is eaten by them.
Mow-cyumit-chik,	They eat us (1 and 3).
Mow-ittŭk-wuk,	They eat us (1 and 2).
Mow-ittak-wuk,	They eat you.
Mow-ikot-chik,	They are eaten by them.

East Main Plural.

Mow-it-wow,	They eat me.
Mow-isk-wow,	They eat thee.
Mow-ikot,	He is eaten by them.
Mow-cyumit-wow,	They eat us (1 and 3).
Mow-ittŭk-wow,	They eat us (1 and 2).
Mow-ittak-wow,	They eat you.
Mow-ikot-wow,	They are eaten by them.

Past Tense. Direct.

Singular.

Mow-uk-epun,	I ate him.
Mow-ut-epun,	Thou didst eat him.
Mow-as-pun,	He ate him.

Mow-uk-it-epun,	We (1 and 3) ate him.
Mow-uk-epun,	We (1 and 2) ate him.
Mow-ăk-epun,	You ate him.
Mow-awas-pun,	They ate him.

Plural.

Mow-uk-ik-epun,	I ate them.
Mow-uk-wa-pun,	
Mow-ut-wa-pun,	Thou didst eat them.
Mow-as-pun,	He ate them.
Mow-uk-it-wa-pun,	We (1 and 3) ate them.
Mow-uk-wa-pun,	We (1 and 2) ate them.
Mok-ăk-wa-pun,	You ate them.
Mow-awas-pun,	They ate them.

Inverse. Singular.

Mow-is-pun,	He ate me.
Mow-isk-epun,	He ate thee.
Mow-ikos-pun,	He was eaten by him.
Mow-eyumit-epun,	He ate us (1 and 3).
Mow-ittŭk-epun,	He ate us (1 and 2).
Mow-ittak-epun,	He ate you.
Mow-ikos-pun,	He was eaten by him.

Plural.

Mow-it-wa-pun,	They ate me.
Mow-isk-wa-pun,	They ate thee.
Mow-ikos-pun,	He is eaten by them.
Mow-eyumit-wa-pun,	They ate us (1 and 3).
Mow-ittŭk-wa-pun,	They ate us (1 and 2).
Mow-ittăk-wa-pun,	They ate you.
Mow-iko-was-pun,	They were eaten by them.

Future Tense. Direct.

Singular.

Mow-uk-ŭ,	If or when I eat him.
Mow-ut-ŭ,	If thou eat him.

Mow-at-ā,	If he eat him.
Mow-uk-it-ā,	If we (1 and 3) eat him.
Mow-uk-ā,	If we (1 and 2) eat him.
Mow-āk-wā,	If you eat him.
Mow-at-wawā,	If they eat him.

Plural.

Mow-uk-wawā,	If I eat them.
Mow-ut-wawā,	If thou eat them.
Mow-at-ā,	If he eat them.
Mow-uk-it-wawā,	If we (1 and 3) eat them.
Mow-uk-wawā,	If we (1 and 2) eat them.
Mow-āk-wawā,	If you eat them.
Mow-at-wawā,	If they eat them.

Inverse. Singular.

Mow-it-ā,	If he eat me.
Mow-isk-ā,	If he eat thee.
Mow-ikot-ā,	If he is eaten by him.
Mow-eyumit-ā,	If he eat us (1 and 3).
Mow-ittûk-ā,	If he eat us (1 and 2).
Mow-ittak-wā,	If he eat you.
Mow-ikot-wawā,	If they are eaten by him.

Plural.

Mow-it-wawā,	If they eat me.
Mow-isk-wawā,	If they eat thee.
Mow-ikot-ā,	If he is eaten by them.
Mow-eyumit-wawā,	If they eat us (1 and 3).
Mow-ittûk-wawā,	If they eat us (1 and 2).
Mow-ittâk-wawā,	If they eat you.
Mow-ikot-wawā,	If they are eaten by them.

First and Second Persons.

Present Tense. Direct.

Mow-eyun,	Thou eatest me.
Mow-eyāk,	You eat me.

Mow-eyak,	Thou eatest us, *or* you eat us.

Inverse.

Mow-ittan,	I eat thee.
Mow-ittak-wuk,	I eat you.
Mow-ittak,	We eat thee *or* you.

Past Tense. Direct.

Mow-eyu-pun,	Thou didst eat me.
Mow-eyak-epun,	Thou didst eat us.
Mow-eyāk-epun,	You did eat me.

Inverse.

Mow-itta-pun,	I ate thee.
Mow-ittak-wuk-epun,	I ate you.
Mow-ittak-epun,	We ate thee *or* you.

Future Tense. Direct.

Mow-eyun-ā,	If thou eat me.
Mow-eyak-ā,	If thou eat us.
Mow-eyāk-wā,	If you eat me.

Inverse.

Mow-ittan-ā,	If I eat thee.
Mow-ittak-wuk-ā,	If I eat you.
Mow-ittak-wā,	If we eat thee *or* you.

The perfect, pluperfect, and second future tenses are formed from those now given by adding the prefix *ke;* thus,

Ke mowuk,	(If) I have eaten him.
Ke mowukepun,	(If) I had eaten him.
Ke mowukā,	When I shall have eaten him.

Let me remind the student of the affirmative *character of the* subjunctive mood.

Kā mowuk,	I shall eat him.
Kā ge mowuk,	I shall be able to eat him.
Kā we mowuk,	I shall wish to eat him.
Ka mowuk,	I ate him.
Ka ke mowuk,	I have eaten him.
Kā mowukepun,	I would eat him.
Kā ge mowukepun,	I should be able to eat him.
Kā ke mowukepun,	I had eaten *or* would have eaten him.

REFLECTIVE FORM.

This is declined as an intransitive verb of the fourth conjugation.

INDICATIVE MOOD.

Present Tense.

Singular.

1.		Ne mow-ittison,	I eat myself.
2.		Ke mow-ittison,	Thou eatest thyself.
3.	An.	Mow-ittiso,	He eats himself.
	Inan.	Mow-ittiso-makun,	It eats itself.
	Poss. An.	Mow-ittisoliwa,	His him eats himself.
	„ Inan.	Mow-ittisomakun-ilew,	His it, etc.

Plural.

1. (1 and 3)	Ne mow-ittisonan,	We eat ourselves.
1. (1 and 2)	Ke mow-ittison-anow,	We eat ourselves.
2.	Ke mow-ittison-awow,	You eat yourselves.
3. *An.*	Mow-ittisowuk,	They eat themselves.

3.	Inan.	Mow-ittisomakun-wa,	They eat themselves.
	Poss. An.	Mow-ittisolewa,	His them eat themselves.
	„ Inan.	Mow-ittisomakun-iliwa,	Do.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1.		Mow-ittisoyan,	(If) I eat myself.
2.		Mow-ittisoyun,	Thou eat thyself.
3.	An.	Mow-ittisot,	He eat himself.
	Inan.	Mow-ittisomakuk,	It eat itself.
	Poss. An.	Mow-ittisoliche,	His him eat himself.
	„ Inan.	Mow-ittisomakun-ilik,	His it, etc.

Plural.

1.	(1 and 3)	Mow-ittisoyak,	(If) we eat ourselves.
1.	(1 and 2)	Mow-ittisoyuk,	We eat ourselves.
2.		Mow-ittisoyŭk,	You eat yourselves.
3.	An.	Mow-ittisochik,	They eat themselves.
	Inan.	Mow-ittisomakuke,	They eat themselves.
	Poss. An.	Mow-ittisoliche,	His them eat themselves.
	„ Inan.	Mow-ittisomakun-ilike,	Do.

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

	Mow-ittisonanewun,	People are eating themselves.
Rel.	Mow-ittisonanewunilew,	Do. in relation to others.

Past Tense.

	Mow-ittisonanewun-epun,	People were, etc.
Rel.	Mow-ittisonanewunil-epun,	

SUBJUNCTIVE MOOD.

Present Tense.

	Mow-ittisonanewuk,	People are eating themselves.
Rel.	Mow-ittisonanewunilik,	Do. in relation to others.

Past Tense.

	Mow-ittisonanewuk-epun.	People were, etc.
Rel.	Mow-ittisonanewunelik-epun.	

RECIPROCAL FORM.

This too is of the fourth conjugation.

INDICATIVE MOOD.

Present Tense.

Plural.

1. (1 and 3)	Ne mow-ittonan,	We eat each other.
1. (1 and 2)	Ke mow-ittonanow,	We eat each other.
2.	Ke mow-ittowow,	You eat each other.
3. An.	Mow-ittowuk,	They eat each other.

3. Inan.	Mow-ittomakunwa,	They eat each other.
Poss. An.	Mow-ittoliwa,	His them eat each other.
„ Inan.	Mow-ittomakun-iliwa,	Do.

SUBJUNCTIVE MOOD.

Present Tense.

Plural.

1. (1 and 3)	Mow-ittoyak,	We eat each other.
1. (1 and 2)	Mow-ittoyuk,	We eat each other.
2.	Mow-ittoyāk,	You eat each other.
3. An.	Mow-ittochik,	They eat each other.
Inan.	Mow-ittomakuke,	Do.
Poss. An.	Mow-ittoliche,	His them eat each other.
„ Inan.	Mow-ittomakun-ilike,	Do.

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

Mow-ittonanewun, *or* Mow-anewun,	People are eating each other.
Rel. Mow-ittonanewunilew, *or* Mow-anewunilew.	

Past Tense.

Mow-ittonanewun-opun, *or* Mow-anewun-opun.	
Rel. Mow-ittonanewunil-epun, or Mow-anewunil-epun	

SUBJUNCTIVE MOOD.

Present Tense.

Mow-ittonanewuk, *or* Mow-anewuk,	People are eating each other.
Rel. Mow-it'onanewunilik, *or* Mow-anewunilik.	

Past Tense.

Mow-ittonanewuk-epun, *or* Mow-anewuk-epun.	
Rel. Mow-ittonanewunilik-epun, *or* Mow-anewunilik-epun.	

The dubitative, suppositive, and possessive forms of the transitive animate will be given after the Third Conjugation.

THE FIRST CONJUGATION. INANIMATE.

Mechew, he eats it.

This is the only verb in the language in which the root of the animate differs from that of the inanimate form.

Mow	...	Root of the animate form.
Mech	...	„ inanimate „

As before stated, this verb in its direct form corresponds with the first conjugation of the intransitive verbs; the inverse form of all transitive inanimate verbs corresponds with the fourth intransitive conjugation.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne mech-in,	I eat it.
Ke mech-in,	Thou eatest it.
Mech-ew,	He eats it.

Plural.

Ne mech-inan,	We (1 and 3) eat it.
Ke mech-inanow,	We (1 and 2) eat it.
Ke mech-inowow,	You eat it.
Mech-ewuk,	They eat it.

Inverse. Singular.

Ne mow-ik-on,	It eats me.
Ke mow-ik-on,	It eats thee.
Mow-iko,	It eats him.

Plural.

Ne mow-ik-onan,	It eats us (1 and 3).
Ke mow-ik-onanow,	It eats us (1 and 2).
Ke mow-ik-onowow,	It eats you.
Mow-iko-wuk,	It eats them.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Mech-eyan,	(If) I eat it.
Mech-eyun,	Thou eat it.
Mech-it,	He eat it.

Plural.

Mech-eyak,	(If) we (1 and 3) eat it.
Mech-eyuk,	We (1 and 2) eat it.
Mech-eyūk,	You eat it.
Mech-it-chik,	They eat it.

Inverse. Singular.

Mow-ik-oyan,	(If) it eat me.
Mow-ik-oyun,	It eat thee.
Mow-ik-ot,	It eat him.

Plural.

Mow-ik-oyak,	(If) it eat us (1 and 3).
Mow-ik-oyuk,	It eat us (1 and 2).
Mow-ik-oyāk,	It eat you.
Mow-ik-otchik,	It eat them.

IMPERATIVE MOOD.

Present Tense.

Mech-e,	Eat thou it.
Akoshe kutta mechew,	Let him eat it.
Mech-etow,	Let us eat it.
Mech-ek,	Eat ye it.
Akoshe kutta mechewuk,	Let them eat it.

Future.

Mech-e-kun,	Eat thou it.
Mech-e-kak,	Let us eat it.
Mech-e-kāk,	Eat ye it.

The abstract verb, He eats, Mecheso, is an intransitive one of the fourth conjugation.

Ne meches-on,	I eat.
A meches-oyan,	That I eat, etc.

THE PASSIVE VERB.

There are two forms of the Passive Verb: the first accidental, as Iskwaso, which simply declares the *fact that he is* burnt, and the second, Iskwaiakumewew, *he is* burnt by somebody, indefinite.

The accidental is applied to a few verbs only, and those mostly in connection with fire; as,

Wak-iso,	He is bent by fire.
Wak-itāō,	It do.
Muskow-iso,	He is strengthened (*or* hardened) by fire.
Muskow-itāō,	It is do.

We have likewise—

Makop-iso,	He is tied.
Makop-itāō,	It do.
Uk-oso,	He is hung up.
Uk-otāō,	It do.; and a few others.

The general passive is formed from the inverse form of the transitive animate, by adding the particle *owin* to the first and second persons singular and plural; *ow* or *akunewew* to the root of the verb for the third person singular; *owuk* or *akunewewuk* for the third person plural.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

Singular.

1.		Ne mow-ik-owin,	I am eaten.
2.		Ke mow-ik-owin,	Thou art eaten.
3.	An.	Mow-ow, *or* Mow-akunewew,	He is eaten.
	Inan.	Mech-enanewun,	It is eaten.
	Poss. An.	Mow-aliwa, *or* Mow-akunewiliwa,	His him is eaten.
	„ *Inan.*	Mech-enanewun-ilew,	His it is eaten.

Plural.

1. (1 and 3)	Nemow-ik-owinan,	We are eaten.
1. (1 and 2)	Kemow-ik-owinanow,	We are eaten.
2.	Kemow-ik-owinowow,	You are eaten.
3. An.	Mow-ow-uk, *or* Mow-ow-akunewewuk,	They are eaten.
Inan.	Mech-enanewunwa,	Do.
Poss. An.	Mow-aliwa, *or* Mow-akunewiliwa,	His them are eaten.
„ Inan.	Mech-enanewuniliwa,	Do.

Past Tense.

Singular.

1.	Ne mow-ik-ow-itĭ,	I was eaten.
2.	Ke mow-ik-ow-itĭ,	Thou wast eaten.
3. An.	O mow-atĭ, *or* Mow-apun, *or* Mow-akunewepun,	He was eaten.
Inan.	Mech-enanewunopun,	It was eaten.
Poss. An.	Mow-alepun, *or* Mow-akunewilepun,	His him was eaten.
„ Inan.	Mech-enanewunilepun,	His it was eaten.

Plural.

1. (1 and 3)	Ne mow-ik-owitanan,	We were eaten.
1. (1 and 2)	Ke mow-ik-owitananow,	Do.

2.		Ke mow-ik-ow-ito-wow,	You were eaten.
3.	An.	O mow-ik-ow-ito-wow, *or* Mow-apun-uk, *or* Mow-akunewepunuk,	They were eaten.
	Inan.	Mech-enanewun-opun-wa,	Do.
	Poss. An.	Mow-alepun, *or* Mow-akunewile-pun,	His them were eaten.
	„ Inan.	Mech-enanewun-ilepunwa,	Do.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1.		Mow-ik-ow-eyan,	(If) I am eaten.
2.		Mow-ik-ow-eyun,	Thou art eaten.
3.	An.	Mow-it, *or* Mow-akunewit,	He is eaten.
	Inan.	Mech-enanewuk,	It is eaten.
	Poss. An.	Mow-aliche, *or* Mow-akunewiliche,	His him is eaten.
	„ Inan.	Mech-enanewun-ilik,	His it is eaten, *or* it is eaten in relation to him.

Plural.

1. (1 and 3)		Mow-ik-ow-eyak,	(If) we are eaten.
1. (1 and 2)		Mow-ik-ow-eyuk,	We are eaten.
2.		Mow-ik-ow-eyāk,	You are eaten.
3.	An.	Mow-it-chik, *or* Mow-akunewitchik,	They are eaten.
	Inan.	Mech-enanewuke,	

	Poss. An.	Mow-aliche, *or* Mow-akunewiliche,	His them are eaten, *or* they are eaten in relation to him.
	„ Inan.	Mech-enanewunilike,	Do.

Past Tense.

Singular.

1.		Mow-ik-ow-eyapan,	(If) I were eaten.
2.		Mow-ik-ow-eyupun,	Thou wert eaten.
3.	An.	Mow-is-pun, *or* Mow-akunewis-pun,	He were eaten.
	Inan.	Mech-enanewukepun, Mech-enanewunoko-punā,	It were eaten.
	Poss. An.	Mow-al-is-pun, *or* Mow-akunewil-is-pun,	His him were eaten.
	„ Inan.	Mech-enanewunelik-epun,	His it were eaten.

Plural.

1.	(1 and 3)	Mow-ik-ow-eyakepun,	(If) we were eaten.
1.	(1 and 2)	Mow-ik-ow-eyukepun,	We were eaten.
2.		Mow-ik-ow-eyākepun,	You were eaten.
3.	An.	Mow-iwas-pun, *or* Mow-akunewewas-pun,	They were eaten.
	Inan.	Mech-enanewuk-wa-pun, *or* Mech-enanewunowako-punā,	
	Poss. An.	Mow-aliwas-pun, *or* Mow-akunewiliwas-pun,	His them were eaten.
	„ Inan.	Mech-enanewunilik-wa-pun,	

Future Tense.

Singular.

1.	Mow-ik-ow-eyan-ā,	If *or* when I am eaten.
2.	Mow-ik-ow-eyun-ā.	
3. An.	Mow-it-ā, *or* Mow-akunewit-ā.	
Inan.	Mech-enanewuk-ā.	
Poss. An.	Mow-ilit ā, *or* Mow-akunewilit-ā.	
„ Inan.	Mech-enanewunilik-ā.	

Plural.

1. (1 and 3)	Mow-ik-oweyak-ā.
1. (1 and 2)	Mow-ik-oweyuk-ā.
2.	Mow-ik-oweyūk-wā.
3. An.	Mow-it-wawā, *or* Mow-akunewit-wawā.
Inan.	Mech-enanewuk-wawā.
Poss. An.	Mow-ilit-wawā, *or* Mow-akunewilit-wawā.
„ Inan.	Mech-enanewunilik-wawā.

THE SECOND CONJUGATION.

The termination of verbs of this conjugation are, An. *hāō* and *lāō*, with a few in *wāō*; Inan. *tow*.

ANIMATE FORM. Sakehāō, he loves him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne sakeh-ow,	I love him.
Ke sakeh-ow,	Thou lovest him.
Sakeh-āō,	He loves him.

Ne sakeh-anan,	We love him.
Ke sakeh-ananow,	You love him.
Ke sakeh-owow,	You love him.
Sakeh-āwuk,	They love him.

Plural.

Ne sakeh-ow-uk,	I love them.
Ke sakeh-ow-uk,	Thou lovest them.
Sakeh-āō,	He loves them.
Ne sakeh-anan-uk,	We love them.
Ke sakeh-ananow-uk,	We love them.
Ke sakeh-owow-uk,	You love them.
Sakeh-āwuk,	They love them.

Inverse. Singular.

Ne sakeh-ik,	He loves me.
Ke sakeh-ik,	He loves thee.
Sakeh-iko,	He is loved by him *or* them.
Ne sakeh-ik-onan,	He loves us.
Ke sakeh-ik-onow,	He loves us.
Ke sakeh-ik-owow,	He loves you.
Sakeh-iko-wuk,	They are loved by him *or* them.

Plural.

Ne sakeh-ik-wuk,	They love me.
Ke sakeh-ik-wuk,	They love thee.
Sakeh-iko,	He is loved by them.
Ne sakeh-ik-onan-uk,	They love us.
Ke sakeh-ik-onow-uk,	They love us.
Ke sakeh-ik-owow-uk,	They love you.
Sakeh-iko-wuk,	They are loved by him *or* them.

Past Tense. Direct.

Singular.

Ne sakeh-atĭ,	I loved him.
Ke sakeh-atĭ,	Thou lovedst him.
O sakeh-atĭ, *or* Sakeh-āpun,	He loved him.
Ne sakeh-ata-nan,	We loved him.
Ke sakeh-ata-nanow,	We loved him.
Ke sakeh-ata-wow,	You loved him.
O sakeh-ata-wow, *or* Sakeh āpun-uk,	They loved him.

Plural.

Ne sakeh-atĭ-uk,	I loved them.
Ke sakeh-atĭ-uk,	Thou lovedst them.
O sakeh-atĭ, *or* Sakeh-āpun,	He loved them.
Ne sakeh-ata-nan-uk,	We loved them.
Ke sakeh-ata-now-uk,	We loved them.
Ke sakeh-ata-wow-uk,	You loved them.
O sakeh-ata-wow, *or* Sakeh-āpun-uk,	They loved them.

Inverse. Singular.

Ne sakeh-ik-otĭ,	He loved me.
Ke sakeh-ik-otĭ,	He loved thee.
O sakeh-ik-otĭ, *or* Sakeh-ik-opun,	He was loved by him *or* them.
Ne sakeh-ik-ota-nan,	He loved us.
Ke sakeh-ik-ota-now,	He loved us.
Ke sakeh-ik-ota-wow,	He loved you.
O sakeh-ik-otĭ, *or* Sakeh-ik-opun,	He was loved by him *or* them.

Plural.

***Ne sakeh*-ik-otĭ-uk,**	They loved me.
***Ke sakeh*-ik-otĭ-uk,**	They loved thee.

O sakeh-ik-otĭ, *or* Sakeh-ik-opun,	He was loved by them.
Ne sakeh-ik-ota-nan-uk,	They loved us.
Ke sakeh-ik-ota-now-uk,	They loved us.
Ke sakeh-ik-ota-wow-uk,	They loved you.
O sakeh-ik-ota-wow, *or* Sakeh-ik-opun-uk.	They were loved by him *or* them.

First and Second Persons.

Present Tense. Direct.

Ke sakeh-in,	Thou lovest me.
Ke sakeh-in-owow,	You love me.
Ke sakeh-in-an,	Thou lovest us, *or* you love us.

Inverse.

Ke sakeh-ittin,	I love thee.
Ke sakeh-ittin-owow,	I love you.
Ke sakeh-ittin-an,	We love thee *or* you.

Past Tense. Direct.

Ke sakeh-ittĭ,	Thou lovedst me.
Ke sakeh-it-owow,	You loved me.
Ke sakeh-it-tan,	Thou lovedst us, *or* you loved us.

Inverse.

Ke sakeh-ittitĭ,	I loved thee.
Ke sakeh-ittit-owow,	I loved you.
Ke sakeh-itti-tan,	We loved thee *or* you.

IMPERATIVE MOOD.

Present Tense.

Singular.

Sakeh,	Love thou him.
Akoshe kutta sakehăŏ,	Let him love him.

Sakeh-atow,	Let us love him.
Sakeh-ik,	Love ye him.
Ākoshe kutta sakehāwuk,	Let them love him.

Plural.

Sakeh-ik,	Love thou them.
Ākoshe kutta sakehāō,	Let him love them.
Sakeh-at-anuk,	Let us love them.
Sakeh-ik-ok,	Love ye them.
Ākoshe kutta sakehāwuk,	Let them love them.

Future Tense.

Singular.

Sakeh-akun,	Love thou him.
Sakeh-akak,	Let us love them.
Sakeh-akāk,	Love ye him.

Plural.

Sakeh-akunik,	Love thou them.
Sakeh-akwawinik,	Let us love them.
Sakeh-akākok,	Love ye them.

First and Second Persons.

Present Tense.

Sakeh-in,	Love thou me.
Sakeh-inan,	Love thou us.
Sakeh-ik,	Love ye me *or* us.

Future Tense.

Sakeh-ekun,	Love thou me.
Sakeh-ekāk,	Love ye me.

Subjunctive Mood.

Present Tense. Direct.

Singular.

Sakeh-uk,	(That) I love him.
Sakeh-ut,	Thou love him.
Sakeh-at,	He love him.
Sakeh-uk-it,	We (1 and 3) love him.
Sakeh-uk,	We (1 and 2) love him.
Sakeh-āk,	You love him.
Sakeh-at-chik, *or* Sakeh-at-wow,	They love him.

Plural.

Sakeh-uk-ik,	(That) I love them.
Sakeh-ut-chik,	Thou love them.
Sakeh-at,	He love them.
Sakeh-uk-it-chik,	We (1 and 3) love them.
Sakeh-uk-ik,	We (1 and 2) love them.
Sakeh-āk-wuk,	You love them.
Sakeh-at-chik, *or* Sakeh-at-wow,	They love them.

Inverse. Singular.

Sakeh-it,	(That) he love me.
Sakeh isk,	He love thee.
Sakeh-ik-ot,	He is loved by him.
Sakeh-eyumît,	He love us (1 and 3).
Sakeh-ittûk,	He love us (1 and 2).
Sakeh-ittak,	He love you.
Sakeh-ik-ot-chik, *or* Sakeh-ik-ot-wow,	They are loved by him *or* them.

Plural.

Sakeh-it-chik,	(That) they love me.
Sakeh-isk-ik,	They love thee.
Sakeh-ik-ot,	He is loved by him.

Sakeh-eyumit-chik,	They love us (1 and 3).
Sakeh-ittuk-wuk,	They love us (1 and 2).
Sakeh-ittak-wuk,	They love you.
Sakeh-ik-ot-chik, *or*	They are loved by him
Sakeh-ik-ot-wow,	*or* them.

Past Tense. Direct.

Singular.

Sakeh-uk-epun,	I loved him.
Sakeh-ut-epun,	Thou lovedst him.
Sakeh-as-pun,	He loved him.
Sakeh-uk-it-epun,	We (1 and 3) loved him.
Sakeh-uk-epun,	We (1 and 2) loved him.
Sakeh-āk-epun,	You loved him.
Sakeh-awas-pun,	They loved him.

Plural.

Sakeh-uk-ik-epun,	I loved them.
Sakeh-uk-wa-pun,	
Sakeh-ut-wa-pun,	Thou lovedst them.
Sakeh-as-pun,	He loved them.
Sakeh-uk-t-wa-pun,	We (1 and 3) loved them.
Sakeh-uk-wa pun,	We (1 and 2) loved them.
Sakeh-āk-wa-pun,	You loved them.
Sakeh-awas-pun,	They loved them.

Inverse. Singular.

Sakeh-is-pun,	He loved me.
Sakeh-isk-epun,	He loved thee.
Sakeh-ikos pun,	He was loved by him.
Sakeh-eyumit-epun,	He loved us (1 and 3).
Sakeh-ittuk-epun,	He loved us (1 and 2).
Sakeh-ittak-epun,	He loved you.
Sakeh-ikos-pun,	He was loved by him.

Plural.

Sakeh-it-wa-pun,	They loved me.
Sakeh-isk-wa-pun,	They loved thee.
Sakeh-ikos-pun,	He is loved by them.
Sakeh-eyumit-wa-pun,	They loved us (1 and 3).
Sakeh-ittûk-wa-pun,	They loved us (1 and 2).
Sakeh-ittûk-wa-pun,	They loved you.
Sakeh-iko-was-pun,	They were loved by him *or* them.

Future Tense. Direct.

Singular.

Sakeh-uk-ā,	If *or* when I love him.
Sakeh-ut-ā,	If thou love him.
Sakeh-at-ā,	If he love him.
Sakeh-uk-it-ā,	If we (1 and 3) love him.
Sakeh-uk-ā,	If we (1 and 2) love him.
Sakeh-āk-wā,	If you love him.
Sakeh-at-wawā,	If they love him.

Plural.

Sakeh-uk-wawā,	If I love them.
Sakeh-ut-wawā,	If thou love them.
Sakeh-at ā,	If he love them.
Sakeh-uk-it-wawā,	If we (1 and 3) love them.
Sakeh-uk-wawā,	If we (1 and 2) love them.
Sakeh-āk-wawā,	If you love them.
Sakeh-at-wawā,	If they love them.

Inverse. Singular.

Sakeh-it-ā,	If he love me.
Sakeh-isk-ā,	If he love thee.
Sakeh-ikot-ā,	If he is loved by him.
Sakeh-eyumit-ā,	If he love us (1 and 3).
Sakeh-ittûk-ā,	If he love us (1 and 2).
Sakeh-ittûk-wā,	If he love you.
Sakeh-ikot-wawā,	If they are loved by him.

Plural.

Sakeh-it-wawū,	If they love me.
Sakeh-isk-wawū,	If they love thee.
Sakeh-ikot-ū,	If he is loved by them.
Sakeh-eyumít-wawū,	If they love us (1 and 3).
Sakeh-ittúk-wawū,	If they love us (1 and 2).
Sakeh-ittúk-wawū,	If they love you.
Sakeh-ikot-wawū,	If they are loved by them.

First and Second Persons.

Present Tense. Direct.

Sakeh-eyun,	Thou lovest me.
Sakeh-eyak,	Thou lovest us, *or* you love us.
Sakeh-eyūk,	You love us.

Inverse.

Sakeh-ittan,	I love thee.
Sakeh-íttak-wuk,	I love you.
Sakeh-ittak,	We love thee *or* you.

Past Tense. Direct.

Sakeh-eyu-pun,	Thou lovedst me.
Sakeh-eyak-epun,	Thou lovedst us.
Sakeh-eyūk-epun,	You loved me.

Inverse.

Sakeh-itta-pun,	I loved thee.
Sakeh-íttak-wuk-epun,	I loved you.
Sakeh-ittak-epun,	We loved thee *or* you.

Future Tense. Direct.

Sakeh-eyun-ū,	If thou love me.
Sakeh-eyak-ū,	If thou love us.
Sakeh-eyūk-wū,	If you love us.

Inverse.

Sakeh-ittan-ā,	If I love thee.
Sakeh-ittak-wuk-ā,	If I love you.
Sakeh-ittak-wā,	If we love thee *or* you.

REFLECTIVE FORM.

INDICATIVE MOOD.

Present Tense.

Singular.

1.		Ne sakeh-ittison,	I love myself.
2.		Ke sakeh-ittison,	Thou lovest thyself.
3.	An.	Sakeh-ittiso,	He loves himself.
	Inan.	Sakeh-ittiso-makun,	It loves itself.
	Poss. An.	Sakeh-ittiso-liwa,	His him loves himself.
	„ Inan.	Sakeh-ittiso-makan-ilow,	His it loves itself.

Plural.

1.		Ne sakeh-ittisonan,	We (1 and 3) love ourselves.
1.		Ke sakeh-ittisonanow,	Do. (1 and 2).
2.		Ke sakeh-ittisonawow,	You love yourselves.
3.	An.	Sakeh-ittisowuk,	They love themselves.
	Inan.	Sakeh-ittisomakunwa,	Do.
	Poss. An.	Sakeh-ittisoliwa,	His them love themselves.
	„ *Inan.*	Sakeh-ittisomakuniliwa,	Do.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1.		Sakeh-ittisoyan,	(If) I love myself.
2.		Sakeh-ittisoyun,	Thou love thyself.
3.	An.	Sakeh-ittisot,	He love himself.
	Inan.	Sakeh-ittisoma-kuk,	It love itself.
	Poss. An.	Sakeh-ittisoliche,	His him love himself.
	„ Inan.	Sakeh-ittisoma-kunilik,	His it, etc.

Plural.

1.		Sakeh-ittisoyak,	We (1 and 3) love ourselves.
1.		Sakeh-ittisoyuk,	Do. (1 and 2).
2.		Sakeh-ittisoyāk,	You love yourselves.
3.	An.	Sakeh-ittisochik,	They love themselves.
	Inan.	Sakeh-ittisoma-kuke,	Do.
	Poss. An.	Sakeh-ittisoliche,	His them love themselves.
	„ Inan.	Sakeh-ittisoma-kunilike,	Do.

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

Sakeh-ittiso-nanowun,	People are loving themselves.
Rel. Sakeh-ittiso-nanewunilow,	Do. in relation to others.

Past Tense.

Sakeh-ittisonanewun-opun, People were loving themselves.
Rel. Sakeh-ittisonanewunil-opun, Do. in relation to others.

SUBJUNCTIVE MOOD.

Present Tense.

Sakeh-ittisonanewuk, People are loving themselves.
Rel. Sakeh-ittisonanewunilik, Do. in relation to others.

Past Tense.

Sakeh-ittisonanewuk-epun, People were, etc.
Rel. Sakeh-ittisonanewunilik-epun.

RECIPROCAL FORM.

INDICATIVE MOOD.

Present Tense.

Plural.

1.	Ne sakeh-itto-nan,	We (1 and 3) love each other.
1.	Ke sakeh-itto-nanow,	Do. (1 and 2).
2.	Ke sakeh-itto-nawow,	You love each other.
3. An.	Sakeh-ittowuk,	They love each other.
Inan.	Sakeh-ittoma-kunwa,	Do.
Poss. An.	Sakeh-ittoliwa,	His them, etc.
„ Inan.	Sakeh-ittoma-kuniliwa,	Do.

SUBJUNCTIVE MOOD.

Present Tense.

Plural.

1.		Sakeh-ittoyak,	We (1 and 3) love each other.
1.		Sakeh-ittoyuk,	We (1 and 2) love each other.
2.		Sakeh-ittoyāk,	You love each other.
3.	An.	Sakeh-ittochik,	They love each other.
	Inan.	Sakeh-ittomakuke,	Do.
	Poss. An.	Sakeh-ittoliche,	His them, etc.
	,, Inan.	Sakeh-ittomakuniliko,	Do.

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

Sakeh-ittonanewun, People are loving each other.

Rel. Sakeh-ittonanowunilow.

Past Tense.

Sakeh-ittonanewun-opun, People were, etc.

Rel. Sakeh-ittonanowunil-epun.

SUBJUNCTIVE MOOD.

Present Tense.

Sakeh-ittonanewuk.

Rel. Sakeh-ittonanewunilik.

Past Tense.

Sakeh-ittonanewuk-opun.

Rel. Sakeh-ittonanewunilik-opun.

INANIMATE FORM. Saketow, he loves it.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne saket-an,	I love it *or* them.
Ke saket-an,	Thou lovest it.
Saket-ow,	He loves it.

Plural.

Ne saket-anan,	We (1 and 3) love it.
Ke saket-ananow,	We (1 and 2) love it.
Ke saket-anowow,	You love it.
Saket-owuk,	They love it.

Inverse. Singular.

Ne sakeh-ik-on,	It loves me, *or* they love me.
Ke sakeh-ik-on,	It loves thee.
Sakeh-iko,	It loves him.

Plural.

Ne sakeh-ik-onan,	It loves us (1 and 3).
Ke sakeh-ik-onanow,	It loves us (1 and 2).
Ke sakeh-ik-onawow,	It loves you.
Sakeh-ik-owuk,	It loves them.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Saket-ayan,	(If) I love it.
Saket-ayun,	Thou love it.
Saket-at,	He love it.

Plural.

Saket-ayak,	(If) we (1 and 3) love it.
Saket-ayuk,	We (1 and 2) love it.
Saket-ayūk,	You love it.
Saket-a-chik,	They love it.

Inverse. Singular.

Sakeh-ik-oyan,	(If) it love me.
Sakeh-ik-oyun,	It love thee.
Sakeh-ik-ot,	It love him.

Plural.

Sakeh-ik-oyak,	(If) it love us (1 and 3).
Sakeh-ik-oyuk,	It love us (1 and 2).
Sakeh-ik-oyāk,	It love you.
Sakeh-it-otchik,	It love them.

IMPERATIVE MOOD.

Present Tense.

Saket-a,	Love thou it.
Akoshe kutta saketow,	Let him love it.
Saket-atow,	Let us love it.
Saket-ak,	Love ye it.
Akoshe kutta saketowuk,	Let them love it.

Future.

Saketa-kun,	Love thou it.
Saketa-kak,	Let us love it.
Saketa-kūk,	Love ye it.

INDETERMINATE OBJECT.

An. Sakeh-ewāō,	He loves.
Inan. Sake-chekāō,	He loves.

The inanimate form of this conjugation is but little used; but from Netawekehāō, he causes him

to grow; Netaweketow, he causes it to grow, we obtain Netawekichekāō, he makes a growing, he cultivates.

Sakehewāō is an intransitive verb of the third conjugation.

Sakechekāō is likewise of the third conjugation.

Netawekichekāō, he cultivates.

INDICATIVE MOOD.

Present Tense.

Singular.

1.	Ne netawekichek-an,	I cultivate.
2.	Ke netawekichek-an,	Thou cultivatest.
3. An.	Netawekichek-āō,	He cultivates.
Inan.	Netawekichek-āmakun,	It cultivates.
Poss. An.	Netawekichek-āliwa,	His him cultivates.
„ Inan.	Netawekichek-āmakunilew,	His it cultivates.

Plural.

1.	Ne netawekichek-anan,	We (1 and 3) cultivate.
1.	Ke netawekichek-ananow,	Do. (1 and 2).
2.	Ke netawekichek-anowow,	You cultivate.
3. An.	Netawekichek-āwuk,	They cultivate.
Inan.	Netawekichek-āmakun-wa,	Do.
Poss. An.	Netawekichek-āliwa,	His them cultivate.
„ Inan.	Netawekichek-āma-	Do.

PASSIVE VOICE.

Pāshew-āo,	He brings him.
Pāt-ow,	He brings it.

I select this verb because it has a different ending from nearly all the other verbs in this conjugation, *wāō* appearing more like one of the third than of the second, and therefore calculated to puzzle a learner; but its terminations are quite regular.

INDICATIVE MOOD.

Present Tense.

Singular.

1.	Ne pāshew-ik-owin,	I am brought.
2.	Ke pāshew-ik-owin,	Thou art brought.
3. An.	Pāshew-ow, *or* Pāshew-akunewew,	He is brought.
Inan.	Pāt-anewun,	It is brought.
Poss. An.	Pāshew-aliwa, *or* Pāshew-akunewiliwa.	
„ Inan.	Pāt-anewunilew.	

Plural.

1.	Ne pāshew-ik-owin-an,	We (1 and 3) are brought.
1.	Ke pāshew-ik-owin-anow,	(1 and 2.)
2.	Ke pāshew-ik-owin-awow.	
3. *An.*	Pāshew-ow-uk, or Pāshew-okunewewuk.	
Inan.	Pāt-anewun-wa.	
Poss. An.	Pāshew-aliwa, or Pāshew-akunewiliwa.	

Past Tense.

Singular.

1.		Ne pūshew-ik-ow-itī, I was brought.
2.		Ke pūshew-ik-ow-itī.
3.	An.	O pūshew-atī, *or*
		Pūshew-apun, *or*
		Pūshew-akunewe-pun.
	Inan.	Pūt-anewun-opun.
	Poss. An.	Pūshew-alepun, *or*
		Pūshew-akunewil-epun.
	„ Inan.	Pūt-anewunil-epun.

Plural.

1.		Ne pūshew-ik-ow-itanan, We (1 and 3) were brought.
1.		Ke pūshew-ik-ow-itananow, (1 and 2.)
2.		Ke pūshew-ik-ow-itowow.
3.	An.	O pūshew-ik-ow, *or*
		Pūshew-apun-uk, *or*
		Pūshew-akunewe-pun-uk.
	Inan.	Pūt-anewun-opun-wa.
	Poss. An.	Pūshew-alepun, *or*
		Pūshew-akunewele-pun.
	„ Inan.	Pūt-anewunilewapun.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1.		Pūshew-ik-ow-eyan, (If) I am brought.
2.		Pūshew-ik-ow-eyun.
3.	*An.*	Pūshew-it, or
		Pūshew-akunewit.
	Inan.	Pūt-anewuk.

3.	Poss. An.	Pāshew-iliche, *or* Pāshew-akunewiliche.
	,, Inan.	Pāt-anewunilik.

Plural.

1.		Pāshew-ik-ow-eyak, We (1 and 3) are brought.
1.		Pāshew-ik-ow-eyuk, (1 and 2.)
2.		Pāshew-ik-ow-eyāk.
3.	An.	Pāshew-it-chik, *or* Pāshew-akunewit-chik.
	Inan.	Pāt-anewuk-e.
	Poss. An.	Pāshew-iliche, *or* Pāshew-akunewiliche.
	,, Inan.	Pāt-anewunilik-e.

Past Tense.

Singular.

1.		Pāshew-ik-ow-eya-pan, (If) I were brought.
2.		Pāshew-ik-ow-eya-pun, (If) thou wert brought.
3.	An.	Pāshew-is-pun, *or* Pāshew-akunewis-pun.
	Inan.	Pāt-anewuk-epun, *or* Pāt-anewunoko-punā.
	Poss. An.	Pāshew-alis-pun, *or* Pāshew-akunewilis-pun.
	,, Inan.	Pāt-anewunelik-epun.

Plural.

1.		Pāshew-ik-ow-eyak-epun, (1 and 3.)
1.		Pāshew-ik-ow-eyuk-epun, (1 and 2.)
2.		Pāshew-ik-ow-eyāk-epun.
3.	An.	Pāshew-ewas-pun, *or* Pāshew-akunewewas-pun.

3. Inan.		Pāt-anewuk-wa-pun, *or* Pāt-anewunowako-punā.
Poss. An.		Pāshew-aliwas-pun, *or* Pāshew-akunewiliwas-pun.
„ Inan		Pāt-anewunilik-wa-pun.

Future Tense.

Singular.

1.		Pāshew-ik-ow-eyan-ā, When am I brought.
2.		Pāshew-ik-ow-eyun-ā.
3. An.		Pāshew-it-ā, *or* Pāshew-akunewit-ā.
Inan.		Pāt-anewuk-ā.
Poss. An.		Pāshew-alit-ā, *or* Pāshew-akunewilit-ā.
„ Inan.		Pāt-anewunilik-ā.

Plural.

1.		Pāshew-ik-ow-eyak-ā, When we (1 and 3) are brought.
1.		Pāshew-ik-ow-eyuk-ā, (1 and 2.)
2.		Pāshew-ik-ow-eyāk-wā.
3. An.		Pāshew-it-wawā, *or* Pāshew-akunewit-wawā.
Inan.		Pāt-anewuk-wawā.
Poss. An.		Pāshew-alit-wawā, *or* Pāshew-akunewilit-wawā.
„ Inan.		Pāt-anewunilik-wawā.

From Sakehāō we obtain the following nouns and verbal adjectives.

Nouns.

Sakehewāwin,	Love (bestowed).
Sakehikowin, or *Sakehikosewin,*	Do. (received).

Sakehittisowin,	Self-love.
Sakehittowin,	Reciprocal love.
Sakehakun,	A lover (a person loved).

VERBAL ADJECTIVES.

Sakehow-āwisew,	He is loving.
Sakehikosew,	He is lovable.

Both of these are intransitive verbs of the first conjugation, and are therefore subject to all the modifications explained in the chapter on Intransitive Verbs.

THE THIRD CONJUGATION.

The terminations of verbs of this conjugation are, An. *lāō*, *māō*, *nāō*, *tāō*, and *wāō*; Inan. *um*, preceded by its distinctive letter.

Those ending in *lāō*, *māō*, and *nāō* are all regular, and are conjugated as those of the second conjugation; the only difference being in the inanimate direct form, which resembles an intransitive verb of the sixth, instead of the second conjugation.

Wapatum, he sees it, like Itālitum, he thinks.

Verbs in *tāō* change the *t* into *sh* in the first person singular inverse of the subjunctive mood, and the first person (1 and 3) plural in some of the persons of the imperative mood, and in the intransitive form, or verb with indeterminate object.

Pukwat-āō,	He hates him.
Pukwat-um,	He hates it.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne pukwat-ow,	I hate him.
Ke pukwat-ow,	Thou hatest him.
Pukwat-āō,	He hates him.
Ne pukwat-anan,	We (1 and 3) hate him.
Ke pukwat-ananow,	We (1 and 2) hate him.
Ke pukwat-owow,	You hate him.
Pukwat-āwuk,	They hate him.

Plural.

Ne pukwat-ow-uk,	I hate them.
Ke pukwat-ow-uk,	Thou hatest them.
Pukwat-āō,	He hates them.
Ne pukwat-anan-uk,	We hate them.
Ke pukwat-anow-uk,	We hate them.
Ke pukwat-owow-uk,	You hate them.
Pukwat-āwuk,	They hate them.

Inverse. Singular.

Ne pukwat-ik,	He hates me.
Ke pukwat-ik,	He hates thee.
Pukwat-iko,	He is hated by him.
Ne pukwat-ik-onan,	He hates us.
Ke pukwat-ik-onow,	He hates us.
Ke pukwat-ik-owow,	He hates you.
Pukwat-iko-wuk,	They are hated by him.

Plural.

Ne pukwat-ik-wuk,	They hate me.
Ke pukwat-ik-wuk,	They hate thee.
Pukwat-iko,	He is hated by them.
Ne pukwat-ik-onan-uk,	They hate us.
Ke pukwat-ik-onow-uk,	They hate us.
Ke pukwat-ik-owow-uk,	They hate you.
Pukwat-iko-wuk,	They are hated by them.

First and Second Persons.

Present Tense. Direct.

Ke pukw*ash*-in,	Thou hatest me.
Ke pukw*ash*-in-an,	Thou hatest us, *or* you hate us.
Ke pukw*ash*-in-owow,	You hate me.

Inverse.

Ke pukwat-ittin,	I hate thee.
Ke pukwat-ittin-owow,	I hate you.
Ke pukwat-ittin-an,	We hate thee *or* you.

IMPERATIVE MOOD.

Singular.

Pukw*ash*,	Hate thou him.
Akoshe kutta pukwatăŏ,	Let him hate him.
Pukwat-atow,	Let us hate him.
Pukw*ash*-ik,	Hate ye him.
Akoshe kutta pukwatăwuk,	Let them hate him.

Plural.

Pukwat-ik,	Hate thou them.
Akoshe kutta pukwatăŏ,	Let him hate them.
Pukwat-at-anuk,	Let us hate them.
Pukwat-ik-ok,	Hate ye them.
Akoshe kutta pukwatăwuk,	Let them hate them.

First and Second Persons.

Pukwash-in,	Hate thou me.
Pukwash-inan,	Hate thou us.
Pukwash-ik,	Hate ye me or us.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Pukwat-uk,	(That) I hate him.
Pukwat-ut,	Thou hate him.
Pukwat-at,	He hate him.
Pukwat-uk-it,	We (1 and 3) hate him.
Pukwat-uk,	We (1 and 2) hate him.
Pukwat-āk,	You hate him.
Pukwat-at-chik, *or* Pukwat-at-wow,	They hate him.

Plural.

Pukwat-uk-ik,	(That) I hate them.
Pukwat-ut-chik,	Thou hate them.
Pukwat-at,	He hate them.
Pukwat-uk-it-chik,	We (1 and 3) hate them.
Pukwat-uk-ik,	We (1 and 2) hate them.
Pukwat-āk-wuk,	You hate them.
Pukwat-at-chik, *or* Pukwat-at-wow,	They hate them.

Inverse. Singular.

Pukw*ash*-it,	He hates me.
Pukwat-isk,	He hates thee.
Pukwat-ik-ot,	He is hated by him.
Pukw*ash*-eyumit,	He (1 and 3) hates us.
Pukwat-ittuk,	He (1 and 2) hates us.
Pukwat-ittak,	He hates you.
Pukwat-ik-ot-chik, *or* *Puk*wat-ik-ot-wow,	They are hated by him or them.

Plural.

Pukwash-it-chik,	They hate me.
Pukwat-isk-ik,	They hate thee.

Pukwat-ik-ot,	He is hated by him *or* them.
Pukwa*sh*-eyumit-chik,	They (1 and 3) hate us.
Pukwat-ituk-wuk,	They (1 and 2) hate us.
Pukwat-ittak-wuk,	They hate you.
Pukwat-ik-ot-chik, *or* Pukwat-ik-ot-wow,	They are hated by him *or* them.

First and Second Persons.

Present Tense. Direct.

Pukwa*sh*-eyun,	Thou hatest me.
Pukwa*sh*-eyak,	Thou hatest us, *or* you hate us.
Pukwa*sh*-eyāk,	You hate us.

Inverse.

Pukwat-ittan,	I hate thee.
Pukwat-ittak-wuk,	I hate you.
Pukwat-ittak,	We hate thee *or* you.

REFLECTIVE FORM.

INDICATIVE MOOD. *Present Tense.*

Ne pukwat-ittison,	I hate myself, etc.

RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

Ne pukwat-ittonan,	We (1 and 3) hate each other, etc.

INDETERMINATE OBJECT.

An. Pukwa*sh*-ewāŭ,	He hates.
Inan. Makopi(t)-chekāŭ,	He ties up.
from Makopit-āŭ,	He ties him up.
Makopit-um,	He ties it up.

PASSIVE VOICE.

An.	Pukwat-ow, *or*	
	Pukwat-akunewow,	He is hated.
Inan.	Pukwat-chekatāŭ,	It is hated.
An.	Makopit-ow, *or*	
	Makopit-akunewew,	He is tied.
	Makopi(t)-chekatāŭ,	It is tied.

Most verbs in *wāŭ* of this conjugation contract the termination *owik* into *ak* in the inverse form of the indicative mood, and in some of the persons of the imperative mood; also the *owi* into *a* in some of the persons of the subjunctive mood.

Otishkowekapowestow-āŭ, he stands before him, *i.e.* facing him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Net otishkowekapowestow-ow.
Ket otishkowekapowestow-ow.
Otishkowekapowestow-āŭ.
Net otishkowekapowestow-anan.
Ket otishkowekapowestow-ananow.
Ket otishkowekapowestow-owow.
Otishkowekapowestow-āwuk.

Plural.

Net otishkowekapowestow-ow-uk.
Ket otishkowekapowestow-ow-uk.
Otishkowekapowestow-āŭ.
Net otishkowekapowestow-anan-uk.
Ket otishkowekapowestow-anow-uk.
Ket otishkowekapowestow-owow-uk.
Otishkowekapowestow-āwuk.

Inverse. Singular.

Net otishkowekapowest-ak.
Ket otishkowekapowest-ak.
Otishkowekapowest-ako.
Net otishkowekapowest-ak-onan.
Ket otishkowekapowest-ak-onanow.
Ket otishkowekapowest-ak-owow.
Otishkowekapowest-ak-ownk.
Net otishkowekapowest-ak-wuk.
Ket otishkowekapowest-ak-wuk.
Otishkowekapowest-ako.
Net otishkowekapowest-ak-onan-uk.
Ket otishkowekapowest-ak-onow-uk.
Ket otishkowekapowest-ak-owow-uk.
Otishkowekapowest-ako-wuk.

First and Second Persons.

Present Tense. Direct.

Ket otishkowekapowestow-in,	Thou standest before me.
Ket otishkowekapowestow-inan,	Thou standest before us, *or* you stand before us.
Ket otishkowekapowestow-inowow,	You stand before us.

Inverse.

Ket otishkowekapowest-*att*in,	I stand before thee.
Ket otishkowekapowest-*att*in-owow,	I stand before you.
*Kot otish*kowekapowest-attin-*an*,	We stand before thee or you.

IMPERATIVE MOOD.

Singular.

Otishkowekapowestow,	Stand thou before him.
Ākoshe kutta otishkowekapowestow-āū,	Let him stand before him.
Otishkowekapowestow-atow,	Let us stand before him.
Otishkowekapowestow-ik,	Stand ye before him.
Ākoshe kutta otishkowekapowestow-āwuk,	Let them stand before him.

Plural.

Otishkowekapowestow-ik,	Stand thou before them.
Ākoshe kutta otishkowekapowestow-āū,	Let him stand before them.
Otishkowekapowestow-at-anuk,	Let us stand before them.
Otishkowekapowest-ak-ok,	Stand ye before them.
Ākoshe kutta otishkowekapowestow-āwuk,	Let them stand before them.

First and Second Persons.

Otishkowekapowestow-in,	Stand thou before me.
Otishkowekapowestow-in-an,	Stand thou before us.
*Otishko*wekapowestow-ik,	Stand ye before me or us.

Subjunctive Mood.

Present Tense. Direct.

Singular.

Otishkowekapowestow-uk, **(That) I stand before him.**

Otishkowekapowestow-ut.
Otishkowekapowestow-at.
Otishkowekapowestow-uk-it, **We (1 and 3) stand before him.**
Otishkowekapowestow-uk, **We (1 and 2) stand before him.**

Otishkowekapowestow-ūk.
Otishkowekapowestow-at-chik.

Plural.

Otishkowekapowestow-uk-ik, **(That) I stand before them.**

Otishkowekapowestow-ut-chik.
Otishkowekapowestow-at.
Otishkowekapowestow-uk-it-chik.
Otishkowekapowestow-uk-ik.
Otishkowekapowestow-ūk-wuk.
Otishkowekapowestow-at-chik, *or*
Otishkowekapowestow-at-wow.

Inverse. Singular.

Otishkowekapowest-ow-it, **(That) he stand before me.**

Otishkowekapowest-ask.
Otishkowekapowest-ak-ot.
Otishkowekapowest-ow-eyumit.
*Otishko*wekapowest-attuk.
*Otishko*wekapowest-attak.
*Otishko*wekapowest-ak-ot-chik, or
*Otishko*wekapowest-ak-ot-wow.

Plural.

Otishkowekapowest-ow-it-chik,	(That) they stand before me.
Otishkowekapowest-ask-ik.	
Otishkowekapowest-ak-ot.	
Otishkowekapowest-ow-cyumit-chik.	
Otishkowekapowest-attuk-wuk.	
Otishkowekapowest-attúk-wuk,	They stand before you.
Otishkowekapowest-ak-ot-chik, *or* Otishkowekapowest-ak-ot-wow.	

First and Second Persons.

Direct.

Otishkowekapowestow-cyun,	(That) thou stand before me.
Otishkowekapowestow-cyak,	Thou stand before us, *or* you stand before us.
Otishkowekapowestow-cyāk,	You stand before us.

Inverse.

Otishkowekapowest-attan,	(That) I stand before thee.
Otishkowekapowest-áttak-wuk,	I stand before you.
Otishkowekapowest-attak,	We stand before thee *or* you.

REFLECTIVE FORM.

INDICATIVE MOOD. Present Tense.

Not *otishkowekapowest-asson*,	I stand before myself, etc.

RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

Net otishkowekapowest-attonan,	We stand before each other.

In the same manner are conjugated Dative Verbs, when the object is inanimate, and also Vicarious Verbs; thus,

Oshet-umowāŏ,	He makes it for him.
Ayumehāst-umowāŏ,	He prays for him.
Net oshet-umak,	He makes it for me.
Net ayumehāst-umak,	He prays for me.
Net oshet-umason,	I make it for myself.
Net ayumehāst-umason,	I pray for myself.
Net oshet-um-attonan,	We make it for each other.
Net ayumehāst-um-attonan,	We pray for each other.

DATIVE VERBS WITH ANIMATE OBJECT.

As already stated, in practice, the distinction between animate and inanimate is not much attended to, but as both forms are in constant use, it is necessary that the animate should be given, and acquired by the student. It is a little peculiar, and will therefore require the more attention.

Pā-towāŏ,	He brings him to him.
Oshe-towāŏ,	He makes him for him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Net oshetow-ow,	I make him for him.
Ket oshetow-ow,	Thou makest him for him.

Oshetow-ăŭ,	He makes him for him.
Net oshetow-anan,	We (1 and 3) make him for him.
Ket oshetow-ananow,	We (1 and 2) make him for him.
Ket oshetow-anowow,	Ye make him for him.
Oshetow-ăwuk,	They make him for him.

Plural.

Net oshetow-ow-uk,	I make him for them.
Ket oshetow-ow-uk,	Thou makest him for them.
Oshetow-ăŭ,	He makes him for them.
Net oshetow-anan-uk,	We (1 and 3) make him for them.
Ket oshetow-anow-uk,	We (1 and 2) make him for them.
Ket oshetow-anowow-uk,	You make him for them.
Oshetow-ăwuk,	They make him for them.

Inverse. Singular.

Net oshetw-ak,	He makes him for me.
Ket oshetw-ak,	He makes him for thee.
Oshetw-ako,	He is made for him by him.
Net oshetw-ak-onan,	He makes him for us (1 and 3).
Ket oshetw-ak-onanow,	He makes him for us (1 and 2).
Ket oshetw-ak-owow,	He makes him for you.
Oshetw-ako-wuk,	He is made for them by him.

Plural.

Net oshetw-ak-wuk,	They make him for me.
Ket oshetw-ak-wuk,	They make him for thee

Oshetw-ako,	He is made for him by them.
Net oshetw-ak-onan-uk,	They make him for us (1 and 3).
Ket oshetw-ak-onow-uk,	They make him for us (1 and 2).
Ket oshetw-ak-owow-uk,	They make him for you.
Oshetw-ako-wuk,	He is made for them by them.

First and Second Persons.

Present Tense. Direct.

Ket oshetow-in,	Thou makest him for me.
Ket oshetow-in-an,	Thou makest him for us, *or* you make him for us.
Ket oshetow-in-owow,	You make him for me.

Inverse.

Ket oshetw-attin,	I make him for thee.
Ket oshetw-attin-owow,	I make him for you.
Ket oshetw-attin-an,	We make him for thee *or* you.

Imperative Mood.

Singular.

Oshetow,	Make thou him for him.
Ākoshe kutta oshetowāō,	Let him make him for him.
Oshetow-atow,	Let us make him for him.
Oshetow-ik,	Make ye him for him.
Ākoshe kutta oshetowā-wuk,	Let them make him for him.

Plural.

Oshetw-ak,	Make thou him for them.
Ākosho kutta oshetowāō,	Let him make him for them.
Oshetow-at-anuk,	Let us make him for them.
Oshetw-ak-ok,	Make ye him for them.
Ākosho kutta oshetow-āwuk,	Let them make him for them.

First and Second Persons.

Oshetow-in,	Make thou him for me.
Oshetow-inan,	Make thou him for us.
Oshetow-ik,	Make ye him for me *or* us.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Oshetow-uk,	(That) I make him for him.
Oshetow-ut,	Thou make him for him.
Oshetow-at,	He make him for him.
Oshetow-uk-it,	We (1 and 3) make him for him.
Oshetow-uk,	We (1 and 2) make him for him.
Oshetow-āk,	You make him for him.
Oshetow-at-chik,	They make him for him.

Plural.

Oshetow-uk-ik,	(That) I make him for them.
Oshetow-ut-chik,	Thou make him for them.
Oshetow-at,	He make him for him.

Oshetow-uk-it-chik,	We (1 and 3) make him for them.
Oshetow-uk-ik,	We (1 and 2) make him for them.
Oshetow-ūk,	You make him for them.
Oshetow-at-chik,	They make him for them.

Inverse. Singular.

Oshetow-it,	(That) he make him for me.
Oshetw-ask,	He make him for thee.
Oshetw-akot,	He be made for him by him.
Oshetow-cyumit,	He be made for him by us.
Oshetw-atuk,	He be made for him by us.
Oshetw-atak,	He be made for him by you.
Oshetw-akot-chik,	He be made for them by him.

Plural.

Oshetow-it-chik,	(That) they make him for me.
Oshetw-ask-ik,	They make him for thee.
Oshetw-akot,	He be made for him by them.
Oshetow-cyumit-chik,	They make him for us.
Oshetw-atuk-wuk,	They make him for us.
Oshetw-atak-wuk,	They make him for you.
Oshetw-akot-chik,	He be made for them by them.

1st and 2nd Persons.

Present Tense. Direct.

Oshetow-cyun,	(That) thou make him for me.
Oshetow-ayak,	Thou make him for us, or you make him for me.
Oshetow-cyūk,	You make him for us.

Inverse.

Oshotw-attan,	(That) I make him for thee.
Oshotw-attak-wuk,	I make him for you.
Oshotw-attak,	We make him for thee *or* you.

Reflective Form.

Indicative Mood. *Present Tense.*

Singular.

Not oshotw-asson,	I make him for myself.
Kot oshotw-asson,	Thou makest him for thyself.
Oshotw-asso,	He makes him for himself.

Plural.

Not oshotw-asson-an,	We (1 and 3) make him for ourselves.
Kot oshotw-asson-anow,	We (1 and 2) make him for ourselves.
Kot oshotw-asson-owow,	You make him for yourselves.
Oshotw-asso-wuk,	They make him for themselves.

Reciprocal Form.

Indicative Mood. *Present Tense.*

Plural.

Not oshotw-attonan,	We (1 and 3) make him for each other.
Kot oshotw-attonanow,	We (1 and 2) make him for each other.
Kot oshotw-attonowow,	You make him for each other.
Oshotw-attowuk,	They make him for each other.

Passive Voice.

Indicative Mood. *Present Tense.*

Singular.

Net oshetw-ak-owin, He is made for me.
Ket oshetw-ak-owin, He is made for thee.
Oshetow-ow, *or*
Oshetow-akunewew, He is made for him.
Poss. Oshetow-aliwa, *or*
Oshetow-akunewiliwa, He is made for his him.

Plural.

Net oshetw-ak-owin-an, He is made for us (1 and 3).
Ket oshetw-ak-owin-anow, He is made for us (1 and 2).
Ket oshetw-ak-owin-owow, He is made for you.
Oshetow-ow-uk, *or*
Oshetow-akunewew-uk. He is made for them.
Poss. Oshetow-aliwa, *or* Oshetow-akunewiliwa, He is made for his them.

Subjunctive Mood. *Present Tense.*

Singular.

Oshetw-ak-ow-cyan, (That) he be made for me.
Oshetw-ak-ow-cyun, He be made for thee.
Oshetow-it, *or*
Oshetow-akunewit, He be made for him.
Poss. Oshetow-iliche, *or*
Oshetow-akunewiliche, He be made for his him.

Plural.

Oshetw-ak-ow-cyak, (That) he be made f
us (1 and 3).

Oshetw-ak-ow-cyuk, He be made for us (1 and 2).
Oshetw-ak-ow-cyāk, He be made for you.
Oshetow-it-chik, *or*
Oshetow-akunewit-chik, He be made for them.
Poss. Oshetow-iliche, *or*
Oshetow-akunewiliche, He be made for his them.

Some verbs in *wāŏ* of this conjugation undergo no contraction, but change the *i* into *o* in the inverse inflections, making *ok* and *osk* instead of *ik* and *isk*; as, Ne natuh-ok, he comes to me by water.

Otamowāŏ, he beats him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Net otamow-ow, I beat him, etc.
Ket otamow-ow.
Otamow-āŏ.
Net otamow-anan.
Ket otamow-ananow.
Ket otamow-owow.
Otamow-āwuk.

Plural.

Net otamow-ow-uk, I beat them, etc.
Ket otamow-ow-uk.
Otamow-āŏ.
Net otamow-anan-uk.
Ket otamow-anow-uk.
Ket otamow-owow-uk.
Otamow-āwuk.

Inverse. Singular.

Net otamow-ok, He beats me, etc.
Ket otamow-ok.
Otamow-oko.
Net otamow-ok-onan, He beats us.
Ket otamow-ok-onow.
Ket otamow-ok-owow.
Otamow-oko-wuk.

Plural.

Net otamow-ok-wuk, They beat me, etc.
Ket otamow-ok-wuk.
Otamow-oko.
Net otamow-ok-onan-uk.
Ket otamow-ok-onow-uk.
Ket otamow-ok-owow-uk.
Otamow-oko-wuk.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Otamow-uk, (That) I beat him, etc.
Otamow-ut.
Otamow-at.
Otamow-uk-it.
Otamow-uk.
Otamow-ūk.
Otamow-at-chik.

Plural.

Otamow-uk-ik, I beat them, etc.
Otamow-ut-chik.
Otamow-at.
Otamow-uk-it-chik.
Otamow-uk-ik.

Otamow-āk-wuk.
Otamow-at-chik.

Inverse. Singular.

Otamow-ot,	(That) he beat me.
Otamow-osk,	He beat thee.
Otamow-okot,	He be beaten by him.
Otamow-eyumit.	
Otamow-otuk.	
Otamow-otak.	
Otamow-okot-chik.	

Plural.

Otamow-ot-chik,	(That) they beat me, etc.
Otamow-osk-ik.	
Otamow-okot.	
Otamow-eyumit-chik.	
Otamow-otuk-wuk.	
Otamow-otak-wuk.	
Otamow-okot-chik.	

INDETERMINATE OBJECT.

An.	Otamow-ewāū,	He strikes.
Inan.	Otamow-ēkāū.	

INDICATIVE MOOD.

Passive.

Singular.

An.	Otamow-ow, *or* Otamow-akunewew,	He is struck.
Rel.	*Otamow-iliwa, or Otamow-akunewiliwa.*	
Inan.	*Otamow-ēkatāū.*	
Rel.	*Otamow-ēkatālew.*	

Plural.

An. Otamow-ow-uk, *or*
Otamow-akunewow-uk, They are struck.
Rel. Otamow-aliwa, *or*
Otamow-akunewiliwa.
Inan. Otamow-ĕkatā-wa.
Rel. Otamow-ekatāli-wa.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

An. Otamow-ot, *or*
Otamow-akunewit, (That) he be struck.
Rel. Otamow-oliche, *or*
Otamow-akunewiliche.
Inan. Otamow-ĕkatāk.
Rel. Otamow-ekatālik.

Plural.

An. Otamow-ot-chik, *or*
Otamow-akunewit-chik, (That) they be struck.
Rel. Otamow-oliche, *or*
Otamow-akunewiliche.
Inan. Otamow-ĕkatāke.
Rel. Otamow-ekatāliko.

I have not yet given the Flat-Vowel form of either of the Transitive Conjugations, but it must be remembered that it is constantly used, and that every tense *in the subjunctive* mood is subject to the change, *which occasionally alters the pronunciation considerably, although only the first syllable of the word is affected by it.*

Here follow the Flat-Vowel changes of the verbs Mowāŏ, he eats him; Otamowāŏ, he beats him; and Wapumāŏ, he sees him.

Mwaw-uk.	I ate him.
Mwaw-ut.	Thou didst eat him.
Mwaw-at,	He ate him.
Mwaw-uk-it,	We (1 and 3) ate him.
Mwaw-uk,	We (1 and 2) ate him.
Mwaw-āk.	You ate him.
Mwaw-at-chik,	They ate him.

Otamow-āŏ, he beats him.

Inverse.

Wātamow-ot,	He beat me.
Wātamow-osk,	He beat thee.
Wātamow-okot,	He was beaten by him.
Wātamow-oyumit,	He beat us (1 and 3).
Wātamow-otuk,	He beat us (1 and 2).
Wātamow-otak,	He beat you.
Wātamow-okot-chik,	They were beaten by him.

Wapumāŏ, he sees him.

Direct. Singular.

Weäpum-uk,	I saw him.
Weäpum-ut,	Thou sawest him.
Weäpum-at.	He saw him.
Weäpum-uk-it,	We (1 and 3) saw him.
Weäpum-uk,	We (1 and 2) saw him.
Weäpum-āk,	You saw him.
Weäpum-at-chik,	They saw him.

Plural.

Weäpum-uk-ik.	I saw them.
Weäpum-ut-chik.	Thou sawest them.
Weäpum-at,	He saw them.

Weäpum-uk-it-chik,	We (1 and 3) saw them.
Weäpum-uk-ik,	We (1 and 2) saw them.
Weäpum-äk-wuk,	You saw them.
Weäpum-at-chik,	They saw them.

Inverse. Singular.

Weäpum-it,	He saw me.
Weäpum-isk,	He saw thee.
Weäpum-ikot,	He was seen by him.
Weäpum-cyumit,	He saw us (1 and 3).
Weäpum-ittuk,	He saw us (1 and 2).
Weäpum-ittak,	He saw you.
Weäpum-ikot-chik,	They were seen by him.

Plural.

Weäpum-it-chik,	They saw me.
Weäpum-isk-ik,	They saw thee.
Weäpum-ikot,	He was seen by them,
Weäpum-cyumit-chik,	They saw us (1 and 3).
Weäpum-ittuk-wuk,	They saw us (1 and 2).
Weäpum-ittäk-wuk,	They saw you.
Weäpum-ikot-chik,	They were seen by them.

SUPPOSITIVE, DUBITATIVE, ETC.

We have now come to forms of the Intransitive Verb which will require much attention and severe application, as the terminations of most of them are much more difficult to remember than those we have hitherto had to deal with.

THE SUPPOSITIVE.

This is not much used in the Transitive. Its sign, *as stated* in the chapter on Intransitive Verbs, is *atokă, etokă, or otokŭ.*

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne wapum-ow-atokā, I see him, I suppose, etc.

This is generally contracted into

Ne wapum-atokā.
Ke wapum-atokā.
Wapum-ātokā.
Ne wapum-anan-atokā.
Ke wapum-anan-atokā.
Ke wapum-ow-atokā.
Wapum-ātokā-nuk.

Plural.

Ne wapum-atokā-nuk. I see them, I suppose, etc.
Ke wapum-atokā-nuk.
Wapum-ātokā.
Ne wapum-anan-atokā-nuk.
Ke wapum-anan-atokā-nuk.
Ke wapum-ow-atokā-nuk.
Wapum-ātokā-nuk.

Inverse. Singular.

Ne wapum-ik-otokā, He sees me, I suppose, etc.
Ke wapum-ik-otokā.
Wapum-ik-otokā.
Ne wapum-ik-onan-otokā.
Ke wapum-ik-onan-otokā.
Ke wapum-ik-ow-atokā.
Wapum-ik-otokā-nuk.

Plural.

Ne wapum-ik-otokā-nuk, They see me, I suppose, etc.
Ke wapum-ik-otokā-nuk.
Wapum-ik-otokā.

No wapum-ik-onan-otokā-nuk.
Ke wapum-ik-onan-otokā-nuk.
Ke wapum-ik-ow-atokā-nuk.
Wapum-ik-otokā-nuk.

Past Tense. Direct.

Singular.

No wapum-akopun, I saw him, I suppose, etc.
Ke wapum-akopun.
Wapum-ākopun.
No wapum-anan-akopun,
Ke wapum-anan-akopun.
Ke wapum-ow-akopun.
Wapum-āw-akopun.

Plural.

No wapum-akopun-uk, I saw them, I suppose, etc.
Ke wapum-akopun-uk.
Wapum-ākopun.
No wapum-anan-akopun-uk.
Ke wapum-anan-akopun-uk.
Ke wapum-ow-akopun-uk.
Wapum-āw-akopun.

Inverse. Singular.

No wapum-ik-okopun, He saw me, I suppose, etc.
Ke wapum-ik-okupun.
Wapum-ik-okopun.
No wapum-ik-onan-akopun.
Ke wapum-ik-onan-akopun.
Ke wapum-ik-ow-akopun.
Wapum-ik-ow-akopun.

Plural.

No wapum-ik-okopun-uk.
Ke wapum-ik-okopun-uk.

Wapum-ik-okopun-uk.
Ne wapum-ik-onan-akopun-uk.
Ke wapum-ik-onan-akopun-uk.
Ke wapum-ik-ow-akopun-uk.
Wapum-ik-ow-akopun.

All the other tenses of the indicative and potential moods are formed from these two, according to the rules already given.

Inanimate Form.

INDICATIVE MOOD.

Present Tense. Direct.

Ne waput-ān-atokā, I see it *or* them, I suppose, etc.
Ke waput-ān-atokā.
Waput-um-otokā.
Ne waput-ānan-atokā.
Ke waput-ānan-atokā.
Ke waput-ānow-atokā.
Waput-um-otokā-nuk.

Inverse.

Ne wapum-ik-on-atokā, It sees me, I suppose, etc.
Ke wapum-ik-on-atokā.
Wapum-ik-otokā.
Ne wapum-ik-onan-atokā.
Ke wapum-ik-onan-atokā.
Ke wapum-ik-onow-atokā.
Wapum-ik-otokā-nuk.

Past Tense. Direct.

Ne waput-ān-akopun, I saw it, I suppose, etc.
Ke waput-ān-akopun.
Waput-um-okopun.
Ne waput-ānan-akopun.

Ke waput-ānan-akopun.
Ke waput-ānow-akopun.
Waput-umow-akopun.

Inverse.

Ne wapum-ik-on-akopun, It saw me, I suppose, etc.
Ke wapum-ik-on-akopun.
Wapum-ik-okopun.
Ne wapum-ik-onan-akopun.
Ke wapum-ik-onan-akopun.
Ke wapum-ik-onow-akopun.
Wapum-ik-ow-akopun.

The Dubitative.

The Dubitative Animate is formed from the subjunctive generally, by the insertion of the particle *ow* after the root of the verb, together with a change in the terminations. I give the flat-vowel form, which, in the dubitative, expresses indefinite time; as, If he love me. As stated when the Intransitive Verb was under review, when either of the particles *kā*, *ke*, or *ka* precedes the verb, the flat-vowel form is not used.

Dubitative Mood.

Indefinite Time. Direct.

Singular.

Weäpum-ow-uk-ā, If *or* whether I see him, etc.
Weäpum-ow-ut-ā.
Weäpum-ow-at-ā, *or*
Weäpum-ak-wā.
Weäpum-ow-uk-it-ā.
Weäpum-ow-uk-ā.
Weäpum-ow-āk-wā.
Weäpum-ow-at-wawā, or
Weäpum-ak-wawā.

Plural.

Weäpum-ow-uk-wawā, **If *or* whether I see them, etc.**
Weäpum-ow-ut-wawā.
Weäpum-ow-at-ā.
Weäpum-ow-uk-it-wawā.
Weäpum-ow-uk-wawā.
Weäpum-ow-āk-wawā.
Weäpum-ow-at-wawā.

Another Plural.

Weäpum-ow-uk-ānik, **If *or* whether I see them, etc.**
Weäpum-ow-ut-ānik.
Weäpum-ak-wā.
Weäpum-ow-uk-it-ānik.
Weäpúm-ow-uk-wānik.
Weäpum-ow-āk-wānik.
Weäpum-ow-wak-wā.

Another form of this tense in frequent use is the following:—

Singular.

Weäpum-uk-e.
Weäpum-ut-che.
Weäpum-at-che.
Weäpum-uk-it-che.
Weäpum-uk-e.
Weäpum-āk-o.
Weäpum-at-wawā.

Plural.

Weäpum-uk-wawā.
Weäpum-ut-wawā.
Weäpum-at-che.
Weäpum-uk-it-wawā.
Weäpum-āk-wawā.
Weäpum-at-wawā.

Inverse. Singular.

Weäpum-ik-wā, If *or* whether he see me, etc.
Weäpum-isk-wā.
Weäpum-ik-okwā.
Weäpum-eyumit-ā.
Weäpum-ittuk-wā.
Weäpum-ittak-wā.
Weäpum-ik-owakwā.

Plural.

Weäpum-it-wawā, If *or* whether they see me, etc.
Weäpum-ik-wawā.
Weäpum-isk-wawā.
Weäpum-ik-okwā.
Weäpum-eyumit-wawā.
Weäpum-ittuk-wawā.
Weäpum-ittak-wawā.
Weäpum-ik-owakwā.

Past Tense. Direct.

Singular.

Weäpum-ow-uk-epunā, If *or* whether I saw *or* had seen him, etc.
Weäpum-ow-ut-epunā.
Weäpum-ak-opunā.
Weäpum-ow-uk-it-epunā.
Weäpum-ow-uk-opunā.
Weäpum-ow-ūk-opunā.
Weäpum-ow-ak-opunā.

Plural.

Weäpum-ow-uk-epunā-nik.
Weäpum-ow-ut-epunā-nik.
Weäpum-ak-opunā.
Weäpum-ow-uk-it-epunā-nik.

Weäpum-ow-uk-opunā-nik.
Weäpum-ow-āk-opunā-nik.
Weäpum-ow-ak-opunā.

Inverse. Singular.

Weäpum-it-epunā.
Weäpum-isk-epunā.
Weäpum-ik-okopunā.
Weäpum-eyumit-epunā.
Weäpum-ittuk-epunā.
Weäpum-ittak-epunā.
Weäpum-ik-ow-ak-opunā.

Plural.

Weäpum-ik-wapunā.
Weäpum-isk-epunā-nik.
Weäpum-ik-okopunā.
Weäpum-eyumit-epunā-nik.
Weäpum-ittuk-epunā-nik.
Weäpum-ittak-epunā-nik.
Weäpum-ik-ow-ak-opunā.

First and Second Persons.

Indefinite Time. Direct.

Weäpum-ewunā,	If *or* whether	thou see me.
Weäpum-eyak-wā,	„ „	thou see us.
Weäpum-ewāk-wā,	„ „	you see us.

Inverse.

Weäpum-ittan-e,	I see thee.
Weäpum-ittak-wawā,	I see you.
Weäpum-ittak-wā,	We see thee or you.

Past Tense. Direct.

Weäpum-ewupunā,	Thou sawest me.
Weäpum-e-ak-wā,	Thou sawest us.
Weäpum-ewak-epunā,	You saw us.

Inverse.

Weäpum-itta-panā, I saw thee.
Weäpum-ittak-wa-punā, I saw you.
Weäpum-ittak-opunā. We saw thee *or* you.

The Dubitative Inanimate.

This, in its direct form, has the same terminations as the intransitive verb Nipow, he sleeps; but as Wapatum resembles an intransitive verb, not of the second conjugation, which Nipow is, but of the sixth, I give the tense for Indefinite Time.

Direct. Singular.

Weäput-um-ow-an-ā, If I see it, etc.
Weäput-um-ow-un-ā.
Weäput-um-ak-wā.

Plural.

Weäput-um-ow-åk-wā.
Weäput-um-ow-uk-wā.
Weäput-um-ow-āk-wā.
Weäput-um-ow-ak-wā.

Inverse. Singular.

Weäpum-ik-ow-an-ā, If it see me, etc.
Weäpum-ik-ow-un-ā.
Weäpum-ik-ok-wā.

Plural.

Weäpum-ik-ow-åk-wā.
Weäpum-ik-ow-uk-wā.
Weäpum-ik-ow-āk-wā.
Weäpum-ik-ow-ak-wā.

Observe that the terminations correspond with *those of* the preceding tense; the inverse form of *all inanimate* transitive verbs, as already stated.

resembling an intransitive verb of the fourth conjugation.

PASSIVE VOICE. Ne wapum-ik-ow-in, I am seen.

DUBITATIVE.

Indefinite Time.

Singular.

	Weäpum-ik-ow-ew-an-ā, If I am seen.
	Weäpum-ik-ow-ew-un-ā.
An.	Weäpum-ik-wā, *or*
	Weäpum-akunewik-wā.
Inan.	Weäpu-chikatāk-wā.
Poss. An.	Weäpum-il-ik-wā, *or*
	Weäpum-akunew-il-ik-wā.
„ Inan.	Weäpu-chikat-āl-ik-wā.

Plural.

	Weäpum-ik-ow-ew-ak-wā.
	Weäpum-ik-ow-ew-uk-wā.
	Weäpum-ik-ow-ew-āk-wā.
An.	Weäpum-ik-wa-wā, *or*
	Weäpum-akunewik-wa-wā.
Inan.	Weäpu-chikatāk-wa-wā.
Poss. An.	Weäpum-il-ik-wa-wā, *or*
	Weäpum-akunew-il-ik-wa-wā.
„ Inan.	Weäpu-chikat-āl-ik-wa-wā.

Past Tense.

Singular.

	Weäpum-ik-ow-ew-apan-ā.
	Weäpum-ik-ow-ew-upun-ā.
An.	Weäpum-ik-opun-ā, or
	Weäpum-akunewik-opun-ā.
Inan.	Weäpu-chikatāk-opun-ā.

Poss. An. Weäpum-il-ik-opun-ā, *or*
Weäpum-akunow-il-ik-opun-ā.
„ Inan. Weäpu-chikat-ūl-ik-opun-ā.

Plural.

Weäpum-ik-ow-ew-ak-opun-ā.
Weäpum-ik-ow-ew-uk-opun-ā.
Weäpum-ik-ow-ew-āk-opun-ā.
An. Weäpum-ik-ow-akopun-ā, *or*
Weäpum-akunewew-akopun-ā.
Inan. Weäpu-chik-atāw-akopun-ā.
Poss. An. Weäpum-il-ik-w-apun-ā, *or*
Weäpum-akunew-il-ik-w-apun-ā.
„ Inan. Weäpu-chikat-ūl-ik-wak-opun-ā.

THE TRANSITIVE POSSESSIVE.

In treating of the Intransitive Verb, one section referred to the Possessive of the intransitive; as, His son, their daughters, etc., in which we saw that when a second third person, His him = that man's him, that man's son, came in a sentence, the verb assumed a relative form, by the introduction of the relative particle *ilew* or *iliwa*, examples of which have been given in every tense of the Intransitive Verb contained in this work. Another section treated of the Relative of the intransitive; as, I sleep in relation to him, I walk in relation to him, etc.; Ne nipan, I sleep; Ne nip-ow-an, I sleep in relation to him. We now go a step farther, and see the same principles carried out with respect to the Transitive Verb.

1. The Possessive Object, his him, his it, gives its *own proper* inflection to the verb, either as subject *or object* of it; as, Ne sakeh-im-owa, I love his him; *Ne sakeh-ik-oliwa*, his him loves me.

2. The Relative or accessory properties of the

transitive are greater than those of the intransitive, inasmuch as a verb in the relative case may govern a noun in the accusative; as, Mālotwat ililew sakehāō unehe ka *sakehaliche Kichemanetowa.*

3. The Possessive Animate, *direct*, is formed by the insertion of the possessive particle *im* after the root of the verb, and the addition of the particle *a* to the terminations of the first and second persons. For some of the persons the *im* may be omitted, and the relative particle *aliwa* joined to the root, to form the whole person. The *inverse* is formed by adding *oliwa* to the inverse verbal inflection.

4. In the Inanimate form, the terminations, both direct and inverse, are the same as those given with the intransitive verb, Nipow.

5. The Singular and Plural are alike; as, Ne wapumimowa, I see his him *or* his them.

Transitive Possessive.

Animate.

Indicative Mood.

Present Tense. Direct.

Ne wapum-im-ow-a, *or*	
Ne wapum-aliwa,	I see his him *or* his them.
Ke wapum-im-ow-a, *or*	
Ke wapum-aliwa.	
Wapum-im-āō, *or*	He sees his him, *or* his
Wapum-āliwa, *or*	him sees him *or* his him.
Wapum-im-āliwa,	
Ne wapum-im-anan-a,	We see his him.
Ke wapum-im-anow-a.	
Ke wapum-im-owow-a.	
Wapum-im-āwuk, *or*	
Wapum-āliwa, *or*	
Wapum-im-āliwa.	

Inverse.

Ne wapum-ik-oliwa, His him sees me, etc.
Ke wapum-ik-oliwa.
Wapum-ik-oliwa.
Ne wapum-ik-onan-ana.
Ke wapum-ik-onanow-a.
Ke wapum-ik-owow-owa.
Wapum-ik-oliwa.

Past Tense. Direct.

Ne wapum-im-atĭ, *or* I saw his him *or* them, etc.
Ne wapum-alitĭ,
Ke wapum-im-atĭ, *or*
Ke wapum-alitĭ.
O wapum-im-atĭ, *or*
Wapum-im-ăpun, *or*
Wapum-alikopun.
Ne wapum-im-ata-nan, *or* We saw his him.
Ne wapum-alit-anan,
Ke wapum-im-ata-now, *or*
Ke wapum-alit-anow.
Ke wapum-im-ata-wow, *or*
Ke wapum-alit-owow.
O wapum-im-ata-wow, *or*
O wapum-alit-owow, *or*
Wapum-im-ăpun-uk, *or*
Wapum-ăle-wa-kopun.

Inverse.

Ne wapum-ik-ol-itĭ, His him saw me, etc.
Ke wapum-ik-ol-itĭ.
O wapum-ik-ol-itĭ, or
Wapum-ik-ol-epun, or
Wapum-ik-ol-ik-opun.
Ne wapum-ik-ol-it-anan.
Ke wapum-ik-ol-it-ananow

Ke wapum-ik-ol-it-owow.
O wapum-ik-ol-it-owow, *or*
Wapum-ik-ol-ik-opun.

Imperative Mood.

Present Tense.

Singular.

Wapum-im,	See thou his him *or* them.
Ākoshe kutta wapum-im-ăō,	Let him see his him.
Wapum-im-atow,	Let us see his him.
Wapum-im-ik,	See ye his him.
Ākoshe kutta wapum-im-ăwuk,	Let them see his him.

Future Tense.

Wapum-im-akun,	See thou his him.
Wapum-im-akak,	Let us see his him.
Wapum-im-akăk,	See ye his him.

Subjunctive Mood.

Present Tense. Direct.

Singular.

Wapum-im-uk,	(That) I see his him, etc.
Wapum-im-ut.	
Wapum-im-at, *or*	
Wapum-aliche *or* -im-aliche.	
Wapum-im-ukit.	
Wapum-im-uk.	
Wapum-im-ăk.	
Wapum-im-at-chik, *or*	
Wapum-aliche *or* -im-aliche.	

Inverse.

Wapum-il-i(t)che, (That) his him sees me, etc.
Wapum-il-isk.
Wapum-ik-oliche.
Wapum-il-eyumit.
Wapum-il-ittuk.
Wapum-il-ittak.
Wapum-ik-oliche.

Past Tense. Direct.

Wapum-im-uk-epun, (That) I saw his him, etc.
Wapum-im-ut-epun.
Wapum-im-as-pun, *or*
Wapum-ali-kopunā *or* -im-ali-kopunā.
Wapum-im-ukit-epun.
Wapum-im-uk-epun.
Wapum-im-āk-opun.
Wapum-im-aw-as-pun, *or*
Wapum-ali-wa-kopunā *or* -im-ali-wa-kopunā.

Inverse.

Wapum-il-it-epun, (That) his him saw me, etc.
Wapum-il-isk-epun.
Wapum-ik-ol-is-pun, *or*
Wapum-il-ikopunā.
Wapum-il-eyumit-epun.
Wapum-il-ittuk-epun.
Wapum-il-ittak-epun.
Wapum-ik-ol-iwas-pun, *or*
Wapum-il-iwa-kopunā.

INANIMATE.

INDICATIVE MOOD.

Present Tense. Direct.

Ne waput-um-wan, I see his it, etc.
Ke waput-um-wan.

Waput-um-wāō, *or*
Waput-um-iliwa.
Ne waput-um-wan-an.
Ke waput-um-wan-anow.
Ke waput-um-wan-owow.
Waput-um-wā-wuk, *or*
Waput-um-iliwa.

Inverse.

Ne wapum-ik-owan, **His it sees me, etc.**
Ke wapum-ik-owan.
Wapum-ik-owāō, *or*
Wapum-ik-oliwa.
Ne wapum-ik-owan-an.
Ke wapum-ik-owan-anow.
Ke wapum-ik-owan-owow.
Wapum-ik-owā-wuk, *or*
Wapum-ik-oliwa.

Past Tense. Direct.

Ne waput-um-wa-tī, **I saw his it, etc.**
Ke waput-um-wa-tī.
O waput-um-wa-tī, *or*
Waput-um-il-epun *or* -il-ikopun.
Ne waput-um-wa-ta-nan.
Ke waput-um-wa-ta-nanow.
Ke waput-um-wa-ta-wow.
O waput-um-wa-ta-wow, *or*
Waput-um-il-epun-uk *or* -il-iwa-kopun.

Inverse.

Ne wapum-ik-owa-tī. **His it saw me, etc.**
Ke wapum-ik-owa-tī.
O wapum-ik-owa-tī, *or*
Wapum-ik-ol-ikopun.
Ne wapum-ik-ow-it-anan.
Ke wapum-ik-ow-it-ananow.

Ke wapum-ik-ow-it-owow.
O wapum-ik-ow-it-owow, *or*
Wapum-ik-ol-iwakopun.

IMPERATIVE MOOD.

Present Tense.

Waputum-ow,	See thou his it.
Akoshe kutta waputum-wāō,	Let him see his it.
Waputum-wa-tow,	Let us see his it.
Waputum-wak,	See ye his it.
Akoshe kutta waputum-wā-wuk,	Let them see his it.

Future Tense.

Waputum-ow-akun,	See thou his it.
Waputum-ow-akak,	Let us see his it.
Waputum-ow-akāk,	See ye his it.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Waput-um-wuk,	(That) I see his it, etc.
Waput-um-wut.	
Waput-um-wat, *or*	
Waput-um-iliche.	
Waput-um-wuk-it.	
Waput-um-wāk.	
Waput-um-wat-chik, *or*	
Waput-um-iliche.	

Inverse.

Wapum-ik-ow-uk,	His it seen me, etc.
Wapum-ik-ow-ut.	
Wapum-ik-ow-at, or	
Wapum-ik-oliwa.	

Wapum-ik-ow-ukit.
Wapum-ik-ow-uk.
Wapum-ik-ow-āk.
Wapum-ik-ow-at-chik, *or*
Wapum-ik-oliche.

Past Tense. Direct.

Waput-um-wuk-epun.
Waput-um-wut-epun.
Waput-um-wat-epun, *or*
Waput-um-il-it-epun *or* -il-ikopun-ā.
Waput-um-wuk-it-epun.
Waput-um-wuk-epun.
Waput-um-wāk-epun.
Waput-um-ilit-wa-pun *or* -il-iko-wa-kopunā.

The Dubitative is formed from those tenses in the same manner as in the principal verb, Wapumāō, he sees him.

The Transitive Simulative.

The terminations of this verb are the same as those of the intransitive simulative; it is, indeed, conjugated throughout in its direct form as an intransitive verb.

Ne wapum-ow,	I see him.
Ne wapum-a-kason,	I pretend to see him.
Waputum,	He sees it.
Ne waputum-o-kison,	I pretend to see it.

This has no inverse form, and the defect is remedied by the use of the verb itwaso, he pretends; as, Ne wapumik itwaso, he sees me, he pretends; he pretends to see me.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne wapum-a-kason,	I pretend to see him.
Ke wapum-a-kason,	Thou pretendest to see him.

Wapum-a-kaso.

Plural.

Ne wapum-a-kason-an.
Ke wapum-a-kason-anow.
Ke wapum-a-kason-owow.
Wapum-a-kaso-wuk.

Inverse. Singular.

Ne wapum-ik itwaso,	He pretends to see me.

Ke wapum-ik itwaso.
Wapum-iko-twaso.

Plural.

Ne wapum-ik-onan itwaso.
Ke wapum-ik-onow itwaso.
Ke wapum-ik-owow itwaso.
Wapum-ik-owuk itwaso.

REDUPLICATION.

Many transitive verbs take the Reduplication, which generally greatly intensifies the action; as, *Otinää*, he takes him, Oti-ti-nää, he seizes him; *Nutomää*, he calls him, Nu-na-tomää, he calls on *him, as on God*; Nutuwapumää, he goes to see him, *Na-nu-tuwapumää*, he goes to seek him.

Manner and Place.

The particle *ishe* or *it* (or *i* before verbs beginning with t) is used to denote manner and place; as,

Ne totuwow,	I do it to him.
Net itotuwow,	I so do it to him.
Olushowatāū,	He commands him.
Itushowatāū,	He so commands him.
Kitōtuhāū,	He takes him off.
Itōtuhāū,	He takes him there.
Kichetishuwāū,	He sends him off.
Ishitishuwāū,	He sends him there.

Diminutives.

There are no transitive Diminutives, but some verbs are made to take the diminutive form in speaking to a child, or when one is asked for a small favour; as, Ke nutawālemittin kitche sakeh-*ish*-eyun, I wish you to love me a little; Ke nutotumattin kitche minuh-*ish*-eyun, I beseech you to give me a *little drink*, meaning a small quantity of tea, etc.

Examples of the Transitive Verb.

Indicative Mood.

Direct and Inverse.

Ne *nanutawapumowuk* net owashimishuk.	I seek my children.
Ne ka uspālemototuwom Kichemuneto ishpish kā pimatisyun,	I will trust in God as long as I live.
Ne ka nauntuwālemikuuk, *numawela maka ne ka minkuluuk*.	They shall seek me, but they shall not find me.

Ke ke wapumow na notawe? Hast thou seen my father?

Pituma peko *ne wapumatī* wāskuch, unochekāmaka numawela *ne otche wapumow*, For a very short time only I saw him long since, but lately I have not seen him.

Mechātwow *ke pātuwāpun* paumosho *tapwātuwat*, He had heard him frequently before he paid attention to him.

Ke nisetotakwuk na ililewuk ā ayumchutchik? Do the Indians understand you when you speak to them?

Āă; mitone *ne nisetotakwuk*, Yes; they understand me thoroughly.

Kwīusk na *ke tipuhumakowowuk* Wāmistikoshewuk ā aputiseyāk? Do the Englishmen pay you fairly for your work?

Āă; kwīusk *ne tipuhumakonanuk* ā aputiseyak, Yes; they pay us fairly for our work.

In both these sentences the intransitive verb might have been put in the relative case, to express working relatively to them—*ā aputisewāk* and *ā aputisewukit*.

Kāyapuch na *ke ka wechetushekāmik* ketanis ā onapāmit? Will your daughter still live with you (now) she is married?

Pāyukwow ā pipoonilik *ne ka wechetushekāmik*, āko maka pakan kā tushekāt, She will live with me for one winter, and will then dwell apart.

Ke pātowin na, nekosis? Dost thou hear me, my son?

Āă, nūka, ke pātattin; *wopuch maka ko ka pācho natittin*. Yes, mother, I hear thee, and will soon come to thee.

Misewā ātuseyāk naspich *ke sakehittinowow*, ka milwashik maka *ke ka kiskinohumattinowow*,	All of you I greatly love, and what is good I will teach you.
Ke ka peshichehinowow na misewā ātuseyāk?	Will you all pay attention to me?
Āā; naspich *ke ka peshichehittinan*, numawweskat nāshta *ke ka awcātattinan*,	Yes; we will pay great attention to you, and will never disobey you.
Patema machich keshikakā *ke ka otishkowekapowcstowow* Jesus Tāpaskonekāt,	By-and-by, at the last day, you will stand before Jesus the Judge.
Jesus ke Kicheokemamenow *ke ke nepostumakonow*,	Jesus, our Lord, died for us.

IMPERATIVE MOOD.

Wastānumowinan, O Tāpālechikāyun,	Enlighten us, O Lord.
Keshāwatotowin, O ne Tepālechikām,	Show kindness to me, O my Lord.
Net owashimishetok, *peshichehikok* ke kiskinohumakāmewowuk,	My children, pay attention to your teachers.
Kitemakālimikok ka kitemakesichik,	Have pity (pl.) on the poor.
Paskis una sheshep ka pimelat,	Shoot that duck which is flying.
Keshkutukokok ka mishikitichik mistikwuk peko,	Cut down (pl.) the large trees only.
Tapcātowik net ililemetok,	Obey me, my people.
Weskat kitemakiseyunā *nutuwapumakun* Okemow; wela maka ke ka wechehik,	Should you ever be in distress, go to the Master, and he will help you.

Optative and Potential.

Ke ka we kiskinohumuwowowuk keche ililemewowowuk āko ā kiskāletumāk musinahikun,	You will wish to teach your fellow Indians now that you know the book.
Ke ka koche miskuwatī una ka wunishik āka kitche nishewunatiset,	You should try to find the lost one, that he die not.
Kistenach manshesh *ne ka ge wechehowuk* ililewuk,	Most probably I shall be able to help the Indians a little.
Moshuk *ke ka uspālemototuwatī* Kichemuneto,	Thou shouldst always put thy trust in God.
Kichemuneto numaweskat *ke ka nukutikotī*,	God would never leave thee.
Numaweskat *ke ka wāpinikotanow*,	He would never cast us off.

SUBJUNCTIVE MOOD.

Wechāwutā nekosis ke ka kunawālemik,	If thou goest off with my son, he will take care of thee.
Nukishkuwutā Peter, wetumakun wepuch kitche tukoshik, *ā nutwālemuk kitche wechāwit* mena kitotāyanā,	Shouldst thou meet Peter, tell him to come soon, as I wish him to accompany me when I go off again.
Nukuwukwawā ota ne ka pāchetishuwowuk,	Should I meet them (by water) I will send them here.
Otishkowekapowestuwākwā Tāpaskonekāt ke ka wetānowow misewā ka ke *totumāk ishpish ka ke pimatiseyāk*,	When you stand before the Judge, you will declare all that you have done during your life.

Keshpin *kitemakālemutwawā* ka kitemakesichik, Kichemuneto ke ka kitemakālemik kitemakeseyunā,

If thou hast pity on the poor, God will have pity on thee when thou art in distress.

Keshpin ililowuk *utooskāstuwatwawā* Kichemunetowa kutta milototakowuk,

If Indians serve God, He will do them good (*i.e.* they will be done good to by Him).

Keshpin *ke weckāwutepunā* notawe, numawela ke ka ke kuwukutatī,

If thou hadst accompanied my father, thou wouldst not have got into a starving condition.

Paskiwutā mahekun ka ke nipahat manishchanisha, mistahe ke ka tipuhumattin,

If thou shootest the wolf which killed the sheep, I will pay thee largely.

Tapwātuwatā okawoya ne ka milwālimow; *awātuwatā* maka ne ka muchālimow,

If he obeys his mother, I shall think well of him; if he disobeys her, I shall think evil of him.

Naspich ke milwālemittin *ā kiskālemittan ā milototuwutchik* keshemuk,

I think very well of thee, as I know thee that thou doest well to thy younger brothers (or sisters).

Ke sakehin *ā kiskālimeyun* naspich *ā sakehittan*,

Thou lovest me, as thou knowest me that I greatly love thee.

Ne milwāletumchik *ā peshichekit*,

He makes me happy by paying attention to me.

The Subjunctive as Affirmative.

Wepuch ne ka tukoshinin, āko maka *kā kiskinohumuwukik* ket owashimishuk,	I shall come soon, and I will then teach thy children.
Wepuch kutta papolowuk neskuk, āko maka kā kochc *paskiswutchik*,	The geese will soon come (flying), and then thou wilt try to shoot them.
Ākoshc kutta kunawāletum ka milwashinilik, āko maka *kā nuhiluwāhat* Kichemunetowa,	Let him take care of (attend to) what is good, and he will then please God.
Ke keshetayanā ka nochetayan ke ka pāche natittinowow, āko maka *kā wetumáttakwuk* miscwā ka ke ekik,	When I have finished what I am now about, I will come to you, and will then tell you all that has happened.
Ket itālemittin wapukā kitche pāche *nasheyun*, āko maka *kā kiskāletumeheyun* ka itwāmakuk kiche musinahikun,	I intend thee to come to me to-morrow, and I will then cause thee to know what the great book (the Bible) says.
Jesus Christ ota uskek ke tukoshin *kitche pimachehat* omuchetwowa,	Jesus Christ came into the world to save sinners.
Omuchetwowuk āka ā kwāskatisichik itālitakosewuk *kitche nunākachehikotchik* Kichemunetowa,	Sinners, when they do not repent, are liable to receive punishment from God.
Kichemuneto kutta melāō *Pulāke Achakwa miscwā unehe ka nutotuma-*	God will give the Holy Spirit to all those who ask Him.

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Jesus kutta itotuhāō kichekeshikok ākota *kitche wechetushekāmikot* kakekā misewā uneke ka *tapwāyālimikot*,	Jesus will take with him to heaven, there to abide with him for ever, all those who believe in him.
Uneke mītone ka *uspālemototuwachik* Kichemunetowa numawela itālitakosewuk *kitche shakochehikotchik* Muchemunetowa,	Those who put entire trust in God are not liable to be overcome by the devil.
Tāpālechikāyun, ka *nutotuwutchik* uneke *ka ayumehāstaskik*,	Lord, who listenest to those who pray to thee.

DUBITATIVE MOOD.

Owāna *teāpwāyālimikwā* kutta pimachehakunewow,	Whosoever believeth on me shall be saved.
Tapwātuwāō na ayumehāwekemowa keshem?	Does your younger brother obey the Minister?
Tanema piko, numawela ne kiskāletān *teāpwātuwakwā*,	I don't know whether he obeys him or not.
Numawela ne kiskāletān *seākehewunā*,	I don't know whether thou lovest me or not.
Ke ka kiskinohumuwow misewā tuto owāna kā *wapumowutā*,	Thou shalt teach every one whom thou mayest see.
Owāna kā *ochāmowukwā*, āwukwana,	"Whomsoever I shall kiss, the same is he."
Kichemuneto numawes-kat kutta wāpināō owāliwa kā pūche natikok-mā	God will never cast off any one who will come to Him.

Keshpin *seäkehewākwā* kunawāletumok ne kukāskwāwina, "If ye love me keep m commandments."

Examples of the Inanimate Verb.

INDICATIVE MOOD.

Direct and Inverse.

Ke *tapwātān* na misewā ka itwāmakuk ke musinahikun?
Dost thou believe all th book says?

Āă; misewā *ne tapwātān* ata manshesh ā miskuman ā alimuk kitche nisetochekatāk,
Yes; I believe it all, a though I find a litt hard to be understoo

Ke milwāletumehikonowow na ā ayumetayāk āspiche sakchittak Jesus?
Does it make you happ when you read ho much Jesus loves you

Tapwā naspich *ne milwāletumehikonan*,
Verily it makes us ver happy.

Kichemuneto *pātum* misewā ka ayumenanewunilik,
God hears all that spoken.

Ke milototako na kekosis n'tukolunelew ka ke itishuhumuwuk?
Did the medicine whi I sent your son him any good?

Āă, naspich *ke milototako*, unoch maka kākat miloayow,
Yes, it did him mu good, and he is no nearly well.

SUBJUNCTIVE MOOD.

Ke mowuchetayunā misewā *ka ke pukitike, mena ke ka pāche petokan kekenak*,
When thou hast colle all (inan.) that fallen down, thou again enter our

Wāpinukwawā o muchetotumowinewowa, *totukwawā* maka ka milwashinilik, *tapwātukwawā* nāshta miloachemowinilew, kutta shawālemikowuk Kichemunetowa,

If they forsake their sins, and do what is right, and believe the Gospel, they shall receive mercy from God.

Keshpin *ke totumowakopunā* ka itwāmakunilik olushowāwinilew, nunawela *kutta ke otitikopunuk* ka ispiche malatunilike,

If they had done what the law commands, they would not have been overtaken by such evil things.

Nospinuta kwīuskitatisewin āko maka *kā miskumun* kayamālitumowin,

Follow after righteousness, and then thou shalt find peace.

Ke kiskāletān na *ā pechiskakoyun* muche mitāhe (*or ā muchetāāskakoyun*)?

Do you know that an evil heart dwells within you?

Āā; mechātwow ne miskān *ā mishumāletumekikoyan, ā we ishewelikoyan* ā ishe malatuk,

Yes; I often find that it troubles my mind, wishing to lead me into evil.

Ke wesukāletumchikotī na ka ke pimosenatuhosk, ā pistahosk una māchetwat owashish?

Did it cause you much suffering when that mischievous boy struck you by throwing a stone at you?

Āā; naspich *ne wesukāletumchikotī*. Kunuwaputa ka ke pistahot, kāyapuch nokwun,

Yes; it put me to much pain. Look where he struck me, it is still visible.

Nakutuwāletumok, āko wepuch *kā kiskāletumekikoyāk* kā itatiseyākomun

Pay much attention to it, and it will soon teach you how ye ought to behave.

Examples with the Flat Vowel.

Ke ke miskān na ne mokoman ka ke wunetayun?	Have you found my knife that you lost?
Āā; kinwāsh ne ke nanutuwaputān, kāka maka, katutuwāl ne ke kwāskekapowin, āko *weāputuman*,	Yes; I looked for it for a long time; at last I turned suddenly round, and then saw it.
Ke patumwuk miloachemowinilew, āko maka *kwcāskatisitchik*,	They heard the Gospel, and then repented, (changed their mode of life).
Kinwāsh ne ke kunuwaputān, ā kocho nisetotuman, kākat maka ne ke ponen; āko kāka kāka *watitikoyan* ka itwāmakuk, ākonaspich *mālwāletuman*,	I looked at it for a long time, endeavouring to understand it, and then nearly gave it up; then its meaning gradually came to me, and I was very glad.

DUBITATIVE MOOD.

Apitisewuk na ililewuk?	Are the Indians at work?
Tanema piko; numawela ne kiskāletān *cāpitisewakwā*,	I don't know whether they are at work or not.
Tane kā itwāt okemow waputukā ka ke tochekatālik?	What will the master say when he sees what has been done?
Numawela ne kiskāletān *kā itwākwā*; kistenach *maka* numawela kutta *sapāletum*,	I don't know what he will say; but most probably he will be displeased.
Kestās na kutta oshetow notawekichekunilew anoch ā sekwunilik?	Will your elder brother make a garden this Spring?

Numawela ne otche wetumak *kā oshetakwā*,	He has not told me whether he will make one or not.
Ne ka milwāletān kitche kiskāletuman *kā otinumowākwā* ne musinahikuna,	I shall be glad to know whether you will receive my books or not.

Examples of the Accidental Passive.

Yakwa, yakwa, n'tanis; *ke ka iskwason*,	Take care, take care, my daughter; you will be burnt.
Ne ke wapumowuk mǒchāt kipuwakunuk *ā mamachekwapisochik*, ā nepowitchik naspich ā pekiskasenakositchik,	I saw many fettered prisoners, standing with very sorrowful countenances.
Ne mamuskatān ā waputuman koona ashī mítone *ā tikisot*,	I am surprised at seeing that the snow has already entirely melted.
Ne ke waputān mekewam *ā chimutāk* nochimik,	I saw a tent standing in the woods.
Ke pasotwawā neskuk ne ka petuwowuk newutik,	When the geese are dried I will put them into my bag.
Ne moshetan ā soketāāyan ā wapumuk mālotwat Paul *ā mamachekwapisot* ā otishkowekapowestuwat māchetwaliche otipālechikāwa,	I feel bold when I see righteous Paul, manacled, standing before the wicked governor.
Wa milonakosit una owashish *ka makopisot*!	How beautiful that child is which is tied up!
Ashī na *pastāwa* ne welachekuna?	Are my garments yet dry (dried)?

Numawela āshkwa; *pastākwawā* maka ke ka pātwattin,	Not yet; when they are dry, I will bring them to you.
Naspich ne wesukisin ota nesitik *ka ke iskwasoyan*,	I am smarting greatly here in my foot where I was burnt.

Examples of General Passive.

Nekosis, *ke nutomikowin*,	My son, thou art called.
Ililetok, *ke ka wapumikowinowow* muche totumākwā,	Indians, you will be seen if you do what is evil.
Keshpin pukwashewāyākwā, numawela ke ka itāletānowow *kitche sakehikoweyāk*,	If you hate, you must not expect to be loved.
Owashishetok, keshpin ketimeyākwā *ke ka otamahokowinowow*,	Children, if you are idle, you will be beaten.
Mĕchātwow *ke wetumakowinowow* kitche-musinahikunik kitche sakehittoyuk,	We are often told in the Bible to love one another.
Tan ātcyāk, āka ā totumāk *ka itushowatikoweyāk?*	What is the matter with you, that you do not do what is commanded you?
Mĕchāt *nutomowuk* (or *nutomakunewewuk*), maka chukuwashish *wawālapumowuk* (or *wawālapumakunewewuk*),	"Many are called, but few are chosen."
Uneke ka wāpāletumowakunewitchik o mucheᵗwawinewowa kakekā *kutta pimachehakunewewuk*,	Those whose sins are forgiven will be eternally saved.

Moshuk *ke tāpwatikowinoonow* kitche oshitumāk akoluwāsowin kā papulik,
Always you are cried to (admonished) to flee from the wrath to come.

Ke yakwamemikowinanow āka piko kitche pātumuk, maka kitche totumuk ussiche ka milwashik keshpin nutuwāletumuk *kitche milotwawālemikowcyuk*.
We are warned not only to hear, but likewise to do what is good, if we desire to be considered good.

Ispe *wāchipetakunewitchik* chemanik etche, kākat tapwā ke pone pimatisepunuk,
When they were drawn from the boat, truly they had nearly ceased to live.

Ke wapumakunewewuk ā ukwunuhokotchik kuskuna,
They were seen covered with the waves.

Ā ishe pimatiseyāk āko kā ishe *tipaskonikowcyāk*,
As you live so you will be judged.

THE REFLECTIVE FORM.

Kunuwapumittisok, not owashimishetok, āko kā miskumāk ā pechishkakoyāk méchāt muchetwawina,
Look to yourselves, my children, and you will find that you have within you many sins.

Uwasitā *sakehittisowuk* āspiche sakehatchik onekehikowowa,
They love themselves more than they love their parents.

Méchāt shooleyanuk ne ke *gushketumasson* ā ko aputiseyan,
Many shillings I have gained for myself by my work.

Mālotwachik kunuwālemittisowuk āka kitcho
The good take care of themselves, that the

shakochchikotchik kisewasewinilew, — be not overcome by anger.

Ililetok, *ke milototassonowow;* milototakok nāshta misewā kotukeyuk ililewuk, — Indians, you do good to yourselves; do good likewise to all other Indians.

Ā *kistālemittisonanewuk* numawela milwashin, — For one to honour himself (self-honour) is not good.

Ā *mamitonālemittisonanewuk* naspich milwāletakwun, — Self-examination is very good.

THE RECIPROCAL FORM.

Tantā ka ke ishe *nukishkattoyāk?* — Where did you meet each other?

N'timik walow *ne ke nukishkattonan*, āko maka ka pāche *wechāwittoyak*, — We met each other far up the river, and then we came on together.

Ililewuk moshuk *kutta wechchittopunuk*, — Indians should always assist each other.

Unoke ka *pukwatittochik* numawela kutta ge sakehāwuk Kichemunetowa, — Those who hate each other cannot love God.

Ko wapumāō *ā notinittoliche*, — He saw them fighting together.

Kiskinohumattoyākwā wepuch ke ka kiskāletūnowow ke musinahikunowawa, — If you teach each other you will soon know your books.

Numawela ne kiskāletūn *scākehittotwawā*, — I don't know whether they love each other or not.

Shawūlechikāwin nāshta — "Mercy and truth have

tapwāwin *ke mikishkatomakunwa*; kwīuskitatisewin nāshta kayamāletumowin *ke ochāwittomakunwa*,	met together; righteousness and peace have kissed each other" (Psalm lxxxv. 10.)

Examples of the Transitive Possessive.

Ne sakchimowa nekosis ot owashimisha,	I love my son's children.
Ne kunawālimimowa kātimakisit iliiew otanisa,	I take care of the poor man's daughter.
Tutwow ā keshikak *net ayumetowan* Kichemuneto ot ayumewin,	Every day I read God's Word.
Naspich *ne milototakowan* Kichemuneto o musinahikun *ā ayumetowuk*,	God's book does me much good when I read it.
Neshem okosisa naspich *ne sakchikoliwa*,	My younger brother's son loves me greatly.
Moshuk *ke notinikowanauow* Muchemuneto o kukayālesewin,	The craft of the devil always assails us.
Kichemuneto o Pulāke Achakwa *ke wastāyumakonowa*,	God's Holy Spirit enlightens us.
Netām *kunawālemikoliwa* netanis okosisa,	My dog is taken care of by my daughter's son.
Mary *ke otinimāō* Janea ot owashimishiliwa,	Mary has taken Jane's child.

This may be otherwise expressed; thus,

Mary ke otinimāō Jane ot owashimisha,
Mary ke otināō Janea ot owashimishiliwa,
Mary ke otināliwa Janea ot owashimishiliwa.

As long as the possessive or relative form is given in one part of a sentence, or clause of a sentence, it is sufficient. The variety of forms I heard, for a long time greatly confused me; I thought one must be right and the others wrong; but in answer to my frequent inquiries, I was told, Ākwane tapiskoch, they are just alike; or, Pāyukwun ka itwāmakuke, they mean the same thing.

Net okemam okosisa naspich *nutuwālemimāliwa* ket okemama otanisiliwa,	My master's son greatly desires thy master's daughter.

In this sentence the only change possible is the omission of the particle *im* in the verb nutuwālem-*im*-ālewa; for in the simpler sentence, My master's son (his him) desires her, it is absolutely necessary that the verb be put in the relative case—a matter extensively illustrated in the course of this work.

Numawela *ne ka nutotuwāliwa* okosisa pāche *ayumchilitā*,	I will pay no attention to his son, should he come to speak to me.
Ne ka wechehimowa ototāma *wapumimukā*,	I will help his friend when I see him.
Ke ka sakehimatī misewā Kichemuneto ot owashimisha,	Thou shouldst love all God's children.
Ne ka pāche natikoliwa misewā ot owashimisha naspich *ā sakehimitche*,	All his children will come to me, as they all love me greatly.
Apuchetowāō oshema o paskisekunilew *ā miskumwat* naspich *ā milwashinilik*,	He uses his younger brother's gun, as he finds it (his it) very good.
Pimachehewāwinilew ne	"I will clothe her priests

ka kikishkumotilimowa o sasakewilewāwililema; nāshta o pulākisoma *kutta kishwāuā tāpwāliwa ā mochekāk-tumiliche*, with salvation; and her saints shall shout aloud for joy" (Psalm cxxxii. 16).

VERBS OF RELATIONSHIP.

In verbs expressing relationship there is some ambiguity which is puzzling to a beginner, and not to a beginner only, as I find great hesitation in most natives of the country, and feel it strongly myself, when suddenly asked to express some forms of relationship transitively, but more especially in reference to father and motherhood.

The intransitive verb soon becomes familiar:

Net ot-owashimish-in,	I have a child *or* children.
Net ot-aw-in,	I have a father.
Wela āwukwana notawe, *or*	
Wela āwukwana wātaweyan,	That is my father.
Wela āwukwana net owashimish, *or*	That is my child.
Wela āwukwana wātowashimish-eyan,	

In the first example in either case of these two last sentences, no verb whatever is used, and, literally translated, they run thus: He, that one, my father; He, that one, my child.

In the latter example the verb is given in the *flat*-vowel form of the subjunctive mood, āwukwana requiring that mood: He, that one, I have (for) a father.

The relative and plain subjunctive might have

been used instead of the flat vowel; as, Wela āwukwana ka otaweyan, he that one whom I have (for) a father; but the other is the preferable expression.

The transitive verb with respect to children is clear; as, Net ot-owashimisho-mow, I look on him as my child, he is my child; Net ot-owashimisho-mik, he looks on me as his child, I am his child.

N'otaniscmow,	She is my daughter.
N'okosiscmow,	He is my son.

But the correlative terms are not so simple; thus Otawemäö has a double signification.

1. He looks on him as his father, he is his father.
2. He fathers him, is a father to him.

N'otawemow,	I look on him as my father, he is my father.
N'otawemik,	I am his father.
N'otawemow,	I father him, I adopt him.
N'otawemik,	He fathers me, adopts me, *or* stands godfather for me.
N'okawemow,	I mother him, adopt him.
N'okawemik,	She mothers me.

All these are verbs of the third conjugation, like Wapumäö.

There is another verb in the language having two and opposite significations, namely, Apuchehäö, he uses him as a servant, and, he serves him. The context alone gives the sense intended.

In the inanimate the inverse form only is used; as, *N'otawemikon sakehewäwin*, Love looks on me *as its father*, I am the father of love.

Examples in Verbs of Relationship.

Ke itiko, Keshpin Kichemuneto *wākosisimiskwā*,	"He said to him, If thou be the Son of God" (Matt. iv. 3).
Ke tāpwāliwa, ā itikot, Kākwan kā totattak, Jesus, Kichemuneto *Wākosisimisk?*	"They cried, saying unto Him, What have we to do with thee, Jesus, thou Son of God?" (Matt. viii. 29).
Ne ke tipachimon owa *ā okosisimikot* Kichemunetowa,	"I bare record that this is the Son of God" (John i. 34).
Wāsa misewā ā itusheyāk *ket ot-owashimishimikowow* Kichemuneto ā tapwāyālemāk Christ Jesus,	"For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26).
Jesus ittāō, Keshpin Abraham *wāt-owashimishimittakwā* ke ka totumwatowow Abraham ot ayetowina,	"Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham" (John viii. 39).

INANIMATE FORM.

Wāsa uneke *ka ot-owashimishimikotchik* omālew uskelew awasita kukātawāletumwukā aniskā pimatisitchik ishpish uneke *ka ot-owashimishimikotchik* wasāyasewinilow,	"For the children of this world are in their generation wiser than the children of light" (Luke xxi. 8).
Misewā kelawow ket ot-owashimishimikonowow wasāyasewin,	"Ye are all the children of light" (1 Thess. v. 5).

Āwukwuneō wāche otitikowachik Kichemunetowa ot akoluwāsowinilew uneke *wāt-owaskimishimikotchik* anwāyāletumowinilew,	"For which things' sake the wrath of God cometh on the children of disobedience" (Col. iii. 6).
Pimotāk tapiskoch *wastāwine owaskishuk*,	"Walk as children of light" (Eph. v. 8).

In this sentence the noun *wastāwin*, light, is changed into an adjective, or acquires a possessive character, by the addition of the final *e*.

THE ADVERB.

Adverbs express time, place, quantity, and manner; and qualify verbs, adjectives, and other adverbs. They may be divided into several classes, according to their signification.

1. Adverbs of Interrogation.

Tanispe?	When?
Tantā?	Where?
Tanewa?	Where is he?
Tanewā?	Where is it?
Tanāke, *or* Tanāke wāche?	Wherefore?
Tan' isse, *or* Tanāshe?	How?
Tan ishpish, *or* Tan āspiche?	How much?
Tanā ilekok, *or* Tanālekok?	How long? How far?
Tan tute?	How many?
Tan-tutwow?	How many times?

In all these expressions, the initial portion of the word is the interrogative pronoun, *Tanā*, what: thus, Tanispe is Tan, what; ispe, when = What when? *i.e.* At what time?

2. Adverbs of Time. Present.

Anóch,	Now.
Āko or Ākwa,	Now, instantly.
Keshach,	Now, immediately.

Anóch mākwach,	During this time.
Anóch ā keshikak,	Now it being day = to-day.
Anóch kā keshikak,	To-day (spoken of the portion of the day yet to come).
Anóch ka keshikak,	To-day (spoken of the portion already past).
Anóch kashikak,	To-day, the day past.

3. Adverbs of Time. *Past.*

Iskonak,	Since.
Uspin,	Since, ago.
Anóch-ekā,	A short time since.
Wāskuch,	Formerly, long ago.
Kayash,	Long since.
Ashī,	Already.
Astum-ispe,	Since.
Awus-ispe,	Before.
Patima,	Afterwards.
Nāka,	After a while.
Kākeshāp,	This morning.
Otákoshik,	Yesterday.
Awus otákoshik,	The day before yesterday.
I-awus-otákoshik,	Two days before yesterday.
Pepoonok,	(During) last Winter.
Sekwunok,	Last Spring.
Nepinok,	Last Summer.
Tukwakok,	Last Autumn.
Kāka,	At length.

4. Adverbs of Time. *Future.*

Keīshkwa,	After.
Patima,	By-and-by.
Pichāluk,	Only just now.
Ishkwa,	Presently.

Numa ūshkwa,	Not yet.
Wepuch,	Soon.
Wepuch nawuch,	Tolerably soon.
Weskata,	At some time or other.
Kā wapuk,	To-morrow.
Wapukā,	To-morrow; when it shall be daylight.

These two last are portions of the Impersonal Verb, to which the student is referred.

5. Adverbs of Time. *Indefinite.*

Ispe,	When.
Mākwach,	While.
Moshuk,	Always.
Kakekā,	Ever, always.
Kakekā nāshta kakekā,	For ever and ever.
Neyanekotuneka,	Sometimes.
Askow,	Occasionally.
Askow, askow.	Now and then.
Kinwāsh,	A long time.
Kinwāshish,	A rather long time.
Pituma,	A moment.
Numa-weskat,	Never.
Aka-weskat,	Never (imperatively).
Kātutowā,	Suddenly.
Askune-keshik, *or* Kupā-keshik,	Throughout the day.
Akospe,	At that time.
Neshtum,	First.
Iskwayach, Machich,	Last.
Paumoshe, Amoyā,	Before.
Kefshkwa, Mwāstus,	After.
Mechātwow,	Many times.

6. Adverbs of Place.

Ota,	Here.
Unta, Nātā,	There.
Akotā,	At that very place.
Chikopāk,	Near the water.
Pāshoch,	Near.
Ota itākā,	On this side.
Unta itākā,	On that side.
Ayetow,	On each side.
Kwāskitā,	On the other side.
Mishewā,	Everywhere.
Mochek,	On the ground.
Ishpimik,	Above.
Chupashesh,	Below.
Utamuskek,	Beneath the earth.
Walow,	Far off.

7. Adverbs of Quantity and Number.

Apishesh, Manahesh,	A little.
Mistahe,	Much.
Mishewā,	The whole.
Pusko,	A part.
Nahe,	Exactly.
Na-ilekok,	The exact quantity.
Notow,	Short of it.
Alewāk,	A considerable quantity.
Alewak,	Exceeding.

8. Adverbs of Quality and Manner.

Tapiskoch,	Alike.
Petosh,	Different.
Kwayusk,	Straight, right.
Suke,	Thick together.
Iispich,	Thinly.

Mamow.	Collectively.
Pā-pāyuk,	One by one.
Mena.	Again.
Naspich.	Very.
Ketwam.	Over again.
Pākach.	Slowly.
Pāyatuk.	Carefully.
Pwastowe,	Lingeringly.
Kelippe,	Quickly.
Suschekoch,	Suddenly.
Moshā,	Gratuitously.
Mosheshā,	Openly.
Kimoch,	Secretly.
Shāshkwat,	Without cause.
Shākāl.	Willingly.
Shakoch.	Positively.
Mamuskach,	Wonderfully.
Peshishik,	Alone.
Nuspach,	Wrong.
Mana.	Seemingly.
Kātutowāl,	Suddenly.
Omisse,	In this way.
Ote,	Even, to wit.
Apocheka,	Even.
Peko,	Only.
Mowutche,	Collectively.
Nunanis, Wususwā,	Dispersedly.
Pukwuntow,	Nonsensically.

9. Adverbs of Comparison.

Nawuch,	Inclining to.
Awasitā,	More.
Mawuch,	Most.
Soka, Soke, Ālekok,	Very greatly.
Alesach,	With force.

Ukáwach,	Scarcely.
Osám, Wāsá,	Too much.
Mitone,	Entirely.
Kayapich,	Still, the same.
Mwāche,	Exactly.

10. ADVERBS OF AFFIRMATION.

Tapwā,	Truly.
Kāchenash,	Certainly, truly.
Chikāma, Chikāmanima,	To be sure.
Āā,	Yes.
Kayam,	Be it so.

11. ADVERBS OF NEGATION.

Numa, Numawela,	No, not. (Used with the indicative mood.)
Āka,	No, not. (Imperative and subjunctive.)
Ākawela,	Not. (Imperative.)
Numa'nsu,	Oh no.
Numa-wawach,	None at all.

12. ADVERBS OF DOUBT AND UNCERTAINTY.

Tan-āko, Tane-piko, Tanse-piko, Tanema-piko,	I don't know.
Maskoch,	Perhaps.
Ātoka, Atokā, Otokā,	I suppose.
Kistenach,	Probably.
Meskow,	By chance.
Owānekan-tokā,	Who it is I don't know.
Kākwan-tokā,	What it is I don't know.

The two last are used in answer to the questions, Who is it? or, What is it?

These are not all the adverbs in use; but they are the principal ones, and should be mastered at an early stage in the study of the language.

Verbs derived from Adverbs.

Many verbs are derived from adverbs; as, from,

Apishesh, a little; Apishesheshew, he is small;

Nahe, exactly; Nahitin, it blows exactly, the wind is quite fair;

Osam, too much; Osamitonew, he has too much mouth, he is a babbler;

Alewak, exceeding; Alewakishkowāō, he excels him.

Examples of Adverbs.

Tanispe mena kā tukoshinun?	When wilt thou come again?
Tancpiko; namawela ne kiskāletan,	I don't know.

Here either of the clauses would have sufficed to express the meaning, but they are generally combined.

Tantā ātat keshem?	Where is thy younger brother?
Ashī kewāō wekik,	He has already returned to his tent.
Tan-ālekok kā itapichcyun?	How long shalt thou be absent?
Tanemo-piko; kistenach āskune pipook ne ka itapichen,	I don't know; probably I shall be absent the whole winter.
Tan-āspiche keshikak *anoch?*	How much of the day is it now? What is the time?
Tanāko; ashī wepuch maskoch kutta matwātin,	I don't know; perhaps the bell will soon ring: (the signal for either commencing or leaving off work).

Weskat na ke ka lepwakan?	Wilt thou ever be prudent?
Numawceskat ne ka lepwakan net itālotān, *tapwā*,	I verily think I shall never be prudent.
Tane ka *ishe* nipahakunewit Jesus?	In what manner was Jesus put to death?
Ke chestaskowakunowow,	He was crucified.
Ukawach ne ge pimotan,	I can scarcely walk.
Ke tāpwatik kekawo: n'tuwapim; *keshach* n'tuwapim,	Thy mother calls thee; go to her; go to her at once.
Ke sakehow na una ka nutawālomisk?	Dost thou love him who desires thee?
Numa'nsa,	No; I do not.
Ālekok lotin,	It is blowing very hard.
Āka tota,	Do not do it.
Ke ke nipahowuk *na* mechāt sheshepuk *otakoshik?*	Did you kill many ducks yesterday?
Numa wawach, or	None at all,
Numa wawach pāyuk,	Not even one.
Kwāskatise *mākwach* ā milopimatiseyun,	Repent while you are in good health.
Meskow ne ke miskowow,	I found him by chance.
Kelippe wuniska,	Make haste and get up.
Naspich walow ne ka itotan,	I shall go very far away.
Shāshkwat ne ke pukwatikwuk,	"They hated me without a cause."
Kimoch ne ke pāche natik,	He came unto me secretly.
Mawuche neshtum, or	"In the beginning was
Mawuche wāskuch ke tow Ayumewin,	the Word."
Kātutowāl ke pukishinwuk ā pone pimatisitohik,	They fell down dead suddenly.

THE CONJUNCTION.

Conjunctions are used to connect words and sentences together.

The principal conjunctions are:

Nāsha, Maka, Nāshta maka,	And.
Mena (in some dialects),	And.
Usitchc.	Also.
Ako maka,	And then.
Nāshta piko, Apo,	Or.
Keshpin, Keshashpin.	If.
Keshpin āka,	Unless.
Maka.	But.
Ata, Alewāk ata,	Although.
Alewāk maka,	Nevertheless.
Misowach.	So much the more.
Awuko wāchc *or* otchc,	For which cause, therefore.
Ā.	That, because.
Kitchc,	That. (Used with the subjunctive mood to express the English infinitive.)
Keshashpinā,	Since.
Numa nāshta,	Nor. (Used with the indicative mood.)

Āka nāshta,	Nor. (Used with subjunctive mood.)
Wā́sa,	For.
Ishpish,	Than.

Examples of Conjunctions.

Nela *nāshta* neshem,	I and my brother.
Ne ka kochetan, numawela *maka* net itāletān *kitche* go totuman,	I will try, but I don't think I shall be able to do it.
Keshpin āka kwāskatisoyākwā, tapwā ke ka nishewunatisinowow,	If ye do not repent (change your manner of life), ye will certainly perish.
Ne kiskāletān *ā* muchetwayan,	I know that I am wicked.
Numawela kiskālemāwuk Kichemunetowa, *āwuko wāche* nutawe kiskinohumawukik,	They do not know God, therefore I go to teach them.
Numawela tapwātum, *numa nāshta* tapwātumiliwa otaweya,	He does not believe it, neither does his father believe it.
Ālewāk maka natatow,	"Nevertheless let us go unto him."
Wā́sa ket ittinowow,	"For I say unto you."
Awasita ne sakchow *ishpish* ostāsa,	I love him more than his elder brother.
Ata ā ke nutawapumukik, numawela ne tapwātakwuk,	Although I have been to them, they do not believe me.

THE PREPOSITION.

A PREPOSITION expresses the relation in which nouns stand to each other, to pronouns, or to verbs. Prepositions govern the accusative or locative case.

The principal prepositions are:

Pechc,	Within.
Wuskich,	On the outside.
Tukoch,	Upon.
Wukech,	On the top of.
Utamik,	Beneath.
Shepa,	Under.
Shapo,	Through.
Waska,	Around.
Chekich,	Close to.
Ishe,	Towards.
Oche,	From.
Mākwāyush,	Among.
Kilikow,	With, among.
Tustowich,	Between.
Tātawich,	In the middle.
Pashich,	Over (passing).
Opimū,	By the side of.
Otishkow,	In the front of.
Otanak,	At the back of.
Pelish,	Until, unto.

Pimich,	Across.
Īiskoch,	One after another.
Ukamik,	On the other side.
Wulawetimik,	Outside.

In many cases a preposition, occasionally undergoing a little alteration, is joined to a substantive termination, generally in the locative case, and thus becomes an adverb; as,

Chekipāg,	Near the water.
Utamuskek,	Under the earth.
Potokumik,	Within the house.
Opimāskunak,	By the side of the road.
Tukotamutin,	On the top of a hill.

Many verbs are derived from prepositions; as, from,

Otishkow, Otishkowekapowestowāŏ, he stands in front of him;

Ŏche, Ŏchehāŏ, he prevents him;

Shapo, Shapopulew, it passes through.

Examples of Prepositions.

Peche netāik ne miskān mechāt ka malatuk,	Within my heart I find much that is wicked.
Tukoch waskayekunik upewuk mechāt pelāshishuk,	On the top of the house many birds are sitting.
Shepa mechesonatikok owashishuk mātuwāwuk,	Under the table the children are playing.
Tātawich wekik upepun,	In the middle of his house he was sitting.
Ne ke wapumow *otishkow* ayumeāwekumikok,	I saw him in front of the church.

Mekowamik ko *ochc* wulawow,	He went out of the tent.
Ne ke itustan *pcchc* mistikowutik,	I have placed it within the box.
Nepowewuk *waska* ishkotăk,	They are standing round the fire.

THE INTERJECTION.

INTERJECTIONS are words used to express sudden emotions of the mind.

The principal interjections are:

O, O, O!	I thank you.
Shā!	Expression of angry surprise.
Apishkun!	What a bother!
Waw! *or* Wah!	What do you say? Eh?
How! How sa!	Now then!
Kwachistuk!	Alas!
Tasowā! Tasowā neyanako!	It is a great pity; it is very strange!
Yakwa!	Take care!
Yo ho!	What now!
Astum!	Come here!
Awus!	Away with you!
Kayam! *or* Keyam!	Be it so!
Akoshe!	Never mind; be it so!
Matika!	Behold!
Chest!	Look!
Ma!	Listen!
Akoshane!	Well done!
Akotā!	That is just right!
Ako!	Now!
Ashkwa!	Presently; wait a moment.

Mato!	Let me see!
Pukwuntow!	Nonsense!
N'tuma!	I wish it!
Kuma!	May it be so!

Examples of Interjections.

Wa mushkowesoyun!	How strong you are!
Sha! kwachistuk! naspich muchūletakwun,	How very, very sad! it is very bad, reprehensible.
Awus, macha, Satan!	Get thee hence, Satan!
Ma! Kūkwan pĕătumuk?	Listen! What is that we hear?
Matika! ashī tukoshin,	Behold! he is already come.
Ākoshane! kela milo utooskūlakun,	Well done! thou good servant.
Āko! Āko! ko pāhittin,	Now, now! I wait for thee.
Āshkwa! āshkwa pituma,	Wait! wait a moment.

SYNTAX.

Syntax is that part of grammar which treats of the construction of sentences; and this depends on the agreement, government, and arrangement of the words of which they are composed.

Rule I.—An intransitive verb must agree with its nominative in number and person; as,

Una ililew kinokapowew,
That man he is tall.

Uneke ililewuk kinokapowewuk,
Those men they are tall.

Rule II.—An intransitive verb must agree with its nominative as to gender; an animate substantive requiring the animate form of the verb, an inanimate substantive the inanimate form; as,

Owa mistik mishikitew,
This tree he is big.

Oma mistikowut mishow,
This box it is larger.

Rule III.—Two or more singular nouns connected *by nāshta* or other copulative conjunction, require *the verb to* be in the plural; as,

Nela nāshta nekawe ne ka posinan,
I and my mother we shall embark.

Ashī ke machowuk notawe nāshta
Already they have gone off, my father and
nistās,
elder brother.

Rule IV.—Two or more singular nouns separated by *nāshta piko* or *āpo*, require the verb to be in the singular; as,

John nāshta piko James wepuch kutta tukoshin,
John or James soon he will come.

Rule V.—When a transitive verb is joined to a pronoun of the first or second persons, and a noun or pronoun of the third person, the abbreviated form of the first or second person always precedes the verb; as,

Ne pimitishawow,
I follow him.

Ne pimitishahok,
Me he follows.

Ke wāpinān,
Thou castest it away.

Ke wāpinikon,
Thee it casts away.

Rule VI.—When the first and second persons are joined to a verb (whichever of them may be the subject), the abbreviated form of the second person always precedes the verb; as,

Ke kiskālemittin,
Thee I know.

Ke kiskālemin,
Thou knowest me.

Ke kistālemittinowow,
You I honour.

Rule VII.—When two transitive verbs are connected reciprocally, so that the subject of the one is the object of the other, one of them takes the inverse form; as,

Sakchāō, sakchiko nāshta,
He loves him, he is loved by him, and.

Sakchāō ā sakchikot,
He loves him because he is loved by him.

Rule VIII.—Transitive verbs govern the accusative case; as,

Ke wulawetishowāō misowā iskwāwa nāshta owashisha,
He sent out all the women and children.

Ke sekinum nipelew,
He poured out water.

When governed by a verb in the first or second persons, the accusative is the same as the nominative; as,

Ne wetupemow nekawe,
I sit with her my mother.

Ne wetupemik nekawe,
He she sits with, my mother.

Rule IX.—When one verb in the third person governs another in the third person, whether transitive or intransitive, the verb governed is put in the relative or accessory case; as,

Kistālemāō ā milotwaliche,
He honours him because he is good.

Kutta wunishkanāō ka nipiliche,
He will raise them up who are dead.

When a verb agrees with a noun in the accusative case, it assumes the relative form; as,

Ke itushowatāō opotachekāwa kitche pota-
He commanded them the trumpeters to blow
chekāliche,
their trumpets.

Rule X.—When in English a noun in the possessive is followed by its governing nominative, the verb agreeing with the latter takes the relative form; as,

Notawo otāma ashī nipilewa,
My father his dog already his him is dead.

James o chikahikun naspich kashalow,
James his axe very his it is sharp.

The subjects of relation and possession have been already largely treated of under Etymology.

Rule XI.—One verb governs another in the subjunctive mood; as,

Ne ka sikelāsin kitche wapumittan,
I shall be glad that (to) see thee.

Kutta kochetow kitche oshetat,
He will try that (to) make it.

PARSING.

If the student is desirous of making rapid and substantial progress in the language, there is nothing I would recommend more strongly than that he should devote much attention to parsing, or the analyzing of the different parts of which a sentence is composed. It should be done thoroughly, and persevered in for a long time. Every noun, pronoun, and verb should be gone through in their various inflexions and moods; by which means a facility in the use of the most puzzling and troublesome forms in the language will be attained with a rapidity which will astonish even the student himself..

I will now parse a few sentences, and shall be mistaken if the few following pages should not be considered one of the most valuable portions of the book.

Ne sakehow nekawe.
I love her my mother.

Ne The contracted form of the personal pronoun nela, first person singular.

Sakehow A verb transitive with pronominal affix, *sakeh* being the verbal root, from *sakchää*, he loves him; indicative mood, present tense, direct; first person singular. Here repeat indicative mood, present

tense, direct and inverse, and subjunctive mood, direct and inverse, together with the parts expressing the action of the first and second persons on each other.

Ne A possessive adjective pronoun, belonging to kawe.

Kawe The contracted form of *okawemow*, mother, which it assumes, when joined to a possessive pronoun of the first or second persons; when joined to a pronoun of the third person, the syllable *a* or *ya* is added.

Here repeat Nekawe, my mother, etc., etc.

You say this is laborious work. Be it so; the results will well repay the labour. It was formerly my own practice, and it is the one I adopt now when teaching the language verbally to others, and, by its results, I am well satisfied of its great use.

Wapukū ne ka posin milopimatisoyanū,
To-morrow I shall go off (by water) if I am well.

Wapukū An adverb.

Ne Contracted form of first personal pronoun singular.

Ka Particle expressing futurity in first and second persons, indicative mood.

Posin Verb intransitive, first conjugation, root pos, indicative mood, future tense, first person singular, agreeing with its nominative ne, according to Rule I.

Milopimatisceyanā.. A compound word, from *milo*, good, and *pimatisew*, he lives; verb intransitive, first conjugation, subjunctive mood, future conditional tense, first person singular.

Kichemuneto itushowatāō kukinow ililewa
God so commandeth them all people
kitche kwūskatisiliche.
that they repent.

Kichemuneto A compound word, from *kiche*, great, and *muneto*, a god; a noun, animate gender, nominative to verb itushowatāō.

Itushowatāō..... A particular transitive verb, from *ishe*, it, so, and *olushowatāō*, he commands him; indicative mood, present tense, third person singular, agreeing with its nominative Kichemuneto.

Kukinow..... Indefinite adjective pronoun, belonging to ililewa.

Ililewa A noun, animate gender, third person plural, accusative case, governed by the transitive verb itushowatāō, according to Rule VIII. Were it not for kukinow, ililewa would be ambiguous, it being either a singular or plural accusative.

Kitche..... A conjunction, with generally a future signification.

Kwāskatisiliche ... A compound word from kwūskwa, he turns, and atis, a root, signifying disposition, moral or physical

condition; verb intransitive, first conjugation, relative mood, third person plural, agreeing with the accusative noun ililowa, according to Rule IX.

Kukinow ililewuk kutta otishkawekapowestowā-
All people they will stand before
wuk Jesusa pāche itotālitā kitche tipaskonekā-
him Jesus when he shall come that he
liche.
judge.

Kukinow Indefinite adjective pronoun, belonging to ililewuk.

Ililewuk A noun, animate gender, third person plural, nominative to the verb otishkawekapowestowāwuk.

Kutta Sign of futurity in the third person.

Otishkawekapowestowāwuk A word compounded of *otishkow*, in front of, *kapo*, the particle in composition signifying to stand, and *stow*, a particle in composition signifying before, to, in front of; verb transitive, third conjugation, indicative mood, future tense, third person plural, agreeing with its nominative ililewuk, according to Rule I.

Jesusa A noun, animate gender, third person singular, accusative case, governed by the transitive verb otishkawekapowestowāwuk.

Pāche A particle, signifying approach.

Itotālitā Verb intransitive of the third conjugation, from itotāō, he go

there, modified in its signification by the particle *pūche*; relative mood, future conditional tense, third person singular, agreeing with the accusative noun Jesusa, according to Rule IX.

Kitchc A conjunction, with generally a future signification.

Tipaskonckāliche .. A verb intransitive of the third conjugation, from tipaskonekāō, he measures, literally with a rod; relative mood, future tense, agreeing likewise with the accusative Jesusa.

Tapwāyālemutā Kichemuneto, kunawāletum-
If thou believe in him God, if thou keep
wuta o kukāskwāwina, ke ka milotota-
his them his commandment thou wilt do good to thy-
son; keshpin maka anwātawuta tapwā ke ka
self; if but thou disobey him truly thee will
kishewālemik.
he be angry with.

Tapwāyālemutā ... A verb transitive of the third conjugation, from tapwāyālemāō, he believes him with the mind, *āle* being the particle signifying the action of the mind; animate, subjunctive mood, future conditional tense, second person singular direct, governing noun of the third person singular.

Kichemuneto A compound word, from *kiche*, great, and *muneto*, a god; a noun, animate gender, accusative case, governed by the transitive verb

tapwāyālemuta, which being in the second person, the accusative is the same in form as the nominative.

Kunawāletumwutā A verb transitive and possessive, from kunawāletum, he takes care of it with the mind; inanimate, third conjugation, subjunctive mood, future conditional tense, second person singular direct, governing noun of the third person.

O A possessive adjective pronoun, belonging to kukāskwāwina.

Kukāskwāwina ... A noun inanimate, from kukāskimewāō, he advises, commands; third person plural, accusative case, governed by the transitive verb kunawāletumwutā.

Ke Contracted form of the second personal pronoun singular.

Ka Particle expressing futurity in first and second persons, indicative mood.

Milototawon..... A reflective verb, conjugated as an intransitive of the fourth conjugation, from *milo*, good, and *totawāō*, he does it to him; indicative mood, future tense, second person singular.

Keshpin A conjunction.

Maka A conjunction.

Anwātawutā Verb transitive and animate of the third conjugation, from anwātawāō, he disobeys him; subjunctive mood, future conditional tense, second person singular, [illegible] a noun

Tapwī An adverb.
Ke Contracted form of the second personal pronoun singular.
Ka Particle expressing futurity in the first and second persons, indicative mood.
Kishewālemik..... Verb transitive and animate of the third conjugation, from kishewālemāō, he is angry with him, which is from *kiswasew*, he is angry, and *āle*, particle expressing the action of the mind; indicative mood, future tense, first person singular inverse, having third person singular for its subject.

Owāna teäpwāyālemikwā numaweskat kutta
Whosoever believeth on me never will
pone pimatisew.
cease he lives.

Owāna Relative pronoun which, influenced by the verb to which it is the nominative, becomes a compound relative animate, singular, nominative to verb teäpwāyālemikwā.
Teäpwāyālemikwā Verb transitive and animate of the third conjugation, from tapwāyālemāō, he believes in him; dubitative mood, flat vowelled, first person singular inverse, having third person singular for its subject.
Numaweskat An adverb.
Kutta Sign of futurity in the third person, indicative mood.
Pone Particle signifying cessation.

Pimatisew A compound word from *pim*, signifying movement, and *atis*, moral or physical condition; verb intransitive, first conjugation, indicative mood, future tense, third person singular.

ANALYZATION OF A SENTENCE.

O shawälecchikäwin Täpälemittuk Jesus Christ
His grace he governing us Jesus Christ
ko ka wo wecho tushekämikowanowow.
you may his it remain with.

O His, the contracted form of *weelo*, the third personal pronoun singular; in the plural it takes the form *o-wow*; *o* becoming the prefix of the noun, and *wow* its affix, as o shawälecchikäwinowow, their grace.

Shawälecchikäwin .. Grace, from shawälecchikäö, he favours, from the root *shawäle*, and *chikäö*, the verbal ending of the intransitive form of the verb, with *win*, the terminating particle of abstract nouns.

Täpälemittuk A verb transitive in flat-vowel form, from tipälemäö, he governs him; it is composed of the root *tipäle*, flat vowelled, and *mittuk*, the pronominal termination, signifying the action of the third person singular in the first person (1 and 2) plural in the subjunctive mood.

Kekawewechetushekāmikowanowow. This is a strange-looking word, for in reality it is but one, as the first portion of the pronoun *kelawow* is its commencement, and *owow* its termination; it is, in fact, a sentence in a word.

Ke	First particle of the pronoun kelawow.
Ka	Sign of futurity in first and second persons, indicative mood.
We	Optative particle.
Weeke.....	Particle signifying *with*, companionship.
Tushekā	Root of verb, signifying abiding, sojourning.
Mik.....	Pronominal particle, indicating that the subject of the verb is of the third person, the object of the first or second person.
Owan	The verbal possessive particle, showing that the real subject of the verb is not the animate third person, which it would have been had *mik* ended the word, but something inanimate belonging to the animate third person, his it.
Owow	The terminating syllables of kelawow.

Arrangement of Words in a Sentence.

The Cree language does not follow so rigid a rule as the English with respect to the position of words in a sentence, but permits of much transposition, without in any way injuring the sense; thus, it is allowable to use any of the following forms:—

Wapukā mena ne ka tukoshinin,	To-morrow again I will come.
Mena wapukā ne ka tukoshinin,	Again to-morrow I will come.
Ne ka tukoshinin wapukā mena,	I will come to-morrow again.
Ne ka tukoshinin mena wapukā,	I will come again to-morrow.

The only transposition impossible is that of the nominative future particle and verb; these must always stand in one order.

In constructing sentences composed of several clauses, the arrangement may be much as in English, and if the rules of Etymology and Syntax have been observed, the student will be understood by an Indian; the difficulty will be his understanding the Indian in return, from the changeable way in which words may be arranged. Let him, then, study well the examples given in this work, and let him very frequently write down sentences just as they are spoken by an Indian in answer to his questions. They may sometimes seem to him mere nonsense, but not more so probably than Latin does to a beginner; they have puzzled me again and again, but by-and-by the apparently chaotic assemblage of words have arranged themselves in their proper places in the mind, my eyes have been opened, and I have seen clearly that, not the Indian expressions, but my own ignorance has been at fault.

I now give three papers, as examples of the Cree idiom and the arrangement of words in sentences. The first I wrote down some time since from an *Indian's* dictation; the second is a portion of an *Indian's* prayer; the third, an Indian story, first written by a native in the syllabic characters in use among these tribes and the Eskimo.

1. *An Indian's Account of the Condition of his People when in a State of Heathenism.*

Naspich ne ke muchepimatisin wūskuch numa kāk-
Very I was bad formerly not any-
wan ne kiskāletān piko Muchemuneto ishpish ka
thing I know it only the devil as long as I
pimatiseyan; misewā ililewuk ne ke wapumowuk mo-
lived; all the Indians I saw them al-
shuk ā muchepimatisitchik, ā notenittochik,
ways they being wicked when they fight with each other,
ā keshkwāpāchik, ā mukoshāchik, ā mitāwitchik,
when they get drunk, when they feast, when they conjure.
ā kosapatukik, ā kelaskitchik; musku-
when they pretend to prophesy, when they lie; he takes from
māō wewa, nutopowuk, naspich saketowuk,
him by force his wife, they ask for liquor, much they like it,
utawāwuk, kimotaskāwuk, kisewāhāō
they buy it, they rob (other) people's lands, he angers them,
wechc ililewa, naspich tapwā ke muchepimatisewuk.
his fellow-Indians, very truly they were wicked.

2. *Portion of an Indian's Prayer.*

Jesus, ke nunaskomittin misewā ililewuk ōcho:
Jesus, thee I thank all Indians on account of:
wechchin ke kukāskwāwina; ishpimik Nota-
help me thy commandments (to keep); above Our
wenan shawālemin ke mushkawisewin; naspich
Father have mercy on me thy strength; greatly
ne tapwātān ā tipāletumun keshik nāshta
I believe it that thou governest it heaven and
usko; ke kukāskwāwina wechchin netāik kitche
earth; thy commandments help me in my heart that

ustāke kitche miloshcshit net achakosh kela
they may be that he may be beautiful my soul thou
kitche otinut kitche saketayan ā milwash-
that thou mayst receive him that I may love it it being
ik ket ayumewin; moshuk ne ka apuchetan tapwā
good thy word; always I will use it truly
ne we nutotān, ne we saketan ā milwāletuman;
I wish to attend to it, I wish to love it as I think it good;
wechchin ke kiche kukāskwāwin nāshta ne wechā
help me thy great commandment and my com-
wakum. tustowich népowe ā neshcyak; owa
panion (wife) between stand thou we being two; this
newekemakun ne sikelāsin kela ke ke pimat-
my tent companion (wife) I am glad thou thou didst save
chchow ā akosit. Ne we itapin ishpimik
her she being sick. I wish to look there above
āshe upit Kichemuneto; Jesus Wāshchut
where he sits God; Jesus thou Maker of him
achakosh, mitone kasena netāō; naspich ne
the soul entirely cleanse it my heart; much I
pukwatān ne muchepimatisewin, soka wāpina
hate it my evil living, strongly cast it away
ā malatuk; awasitā ne we sakchow Jesus; n'tuma
it being bad; more I wish to love him Jesus; I desire it
ket achak kitche wawāshchat net achakosha; mo-
thy Spirit that he prepare him my soul; al-
shuk ne ka tapwātowow Jesus; ā wapuk
ways I will believe him Jesus; when the day breaks
ā wapatuman ā keshikak wechchin ā utooskāyan
when I see it it being day help me when I work
kitche meleyun ke mushkawesewin; shawālemin
that thou give me thy strength; have mercy on me
āshe kitemakisoyan ket uspālemototatin net akosin
according to my poverty thee I trust in I am sick
ā we sakchittan naspich kela piko ke ge wechc-
having a desire to love thee greatly Thou only thou canst help

hin, numawela no ka ge miskān ota uskek
me, not I shall be able to find it here on the earth
patima ishpimik ā tukwuk ā milwashik kela ke
by-and-by above it being it being good Thou thou
ka waputilin tapwātumunā ke kiche kukāskwāwin,
wilt show me if I believe it thy great commandment,
naspich ne milwāletān ā wechecheyun anŏch ka
very I am happy because thou helpest me now this
keshikak no ke ayumotan neshtum
day I have been speaking about it (*or* reading it), first
ka ke oshetawapunā ā tukwuk ket alwāpewin
that which thou didst make that there be thy rest
oma anŏch ka keshikak.
this now day.

3. *An Indian's Adventure.*

Ililew nipakewākopun, ā ke nutowāsh
An Indian was returning home at night, having been hunt-
kāt, sakahikunik mitowukam pimatakas-
ing beaver, in the lake far from the shore he was walking
kopun, ot āshkun piminekatahumokopun,
on the ice, his ice-chisel he was carrying it on his shoulder,
Mistusewa * maka ke opaholiko. Ke wapu-
a Roc, and he was raised up by him (flying). He saw
māŭ kotukeya ililewa ā wastuwāliche, āko
them other Indians making signs with their hands, and
maka āsho tāpwāt, "Mistusew no pimaholik
then he so cried out, "The Roc me he is carrying off (flying),
kelawow ka wastawāyāk." Naspich maka ā ish-
you who are making signs." Very and where it
papiskalik ke ishe pukitaholiko itta ā
is a high rock he was there placed by him (flying) where the
ishe tushāliche. Moshuk maka kichelow Mistusew
young ones (Rocs) were. Always and he flies off the Roc

* A fabulous bird.

ā n'tawuhot, misewā maka towekana pūtaho-
he hunting, all and kinds of animals he brings
tow, utikwa, nāshta moosowa. Una ililew
them (flying), deer, and moose. The Indian
naspich ke nunahekowāō Mistushisha, ā ushu-
very well he attended to their wants the young Rocs, he feed-
mat, wuchistonik ā italicho misowā kākwalew
ing them in the nest they being there everything
totumowāō. Kāka mechāt wuskwaya pūtahotow
he does for them. At length much birch-bark he brings it
Mistusew, āko una ililew pasipituk, ā wuchistone-
the Roc, then the Indian tore it up, making a nest for
kuwat Mistusiwa. Naspich kispukekwashekopun
them the Rocs. Very he was heavily slumbering
Mistusew ā nipat. Ashī maka wawanāletum
the Roc when sleeping. Already and he is in doubt
ililew ka totuk; itālitum, "No ka wekukwā
the Indian what he shall do; he thinks, "I will endeavour to
nipahowuk; mato, no ka suskawowuk mākwach
kill them; let me see, I will set fire to them while
ā nipatchik wuskwak ā pimishikik." Kāka
they being asleep on the birch-bark they lying." At length
pāyukwow mākwach ā nipatchik ke suskuwāō,
once while they being asleep, he set fire to them,
āko wātutamawat ot āshkun, misewā
then he struck them repeatedly (with) his ice-chisel all
maka ke nipahāō. Āko maka ātāletuk, "Tantā kā
and he killed them. Then and he thought, "How shall I
ge kewāyan?" Pāyuk maka Mistusishisha ospisk-
be able to return?" One and young Roc his
wunalow ā shekwukutālik pechishemolo, āko teyo-
back his it being charred, he crawls inside, then he
tipepulchot nashpich ā ishpapiskalik; kāka
rolled himself (from) very it being a high rock; at length
kipichipulew, wulawew, itapew, ukawach tā-
he came to a stop, he comes out, he looks, scarcely can he

papatum uskelew tapiskoch istakonuk
reach it with his eyes the earth, like pine brush
ā uspishemonekanewuk ishenakwun
when one makes a bed (in an encampment) it so appears
mistikwuk ā ishenakositchik; āko mena toyetipepu-
the trees as they appear; then again he rolled
lehot, mena kipichipulew, āwuko oma uske, āko
himself, again he stops, that (is) this earth, then
wāluwet, āko meūchat, ililewa oti-
he came out, then he went on his way, Indians he arrives
tāō. āka ā neta mechesoliche peko ā milatumiliche,
at them, not they rightly eating, only they smelling it,
ākwane ā totumiliche ā mechesoliche; ke ushu-
that is all they do when they eat; he was fed
miko maka, āko maka pāyuk ot owashimishiliwa
by them and, then and one their children
ka kiskinowapumikot ā mechesot, mena maka
learnt from him by seeing him he eating, again and
wātetat ililewa, āwukwuneke wewa numawela
he arrived at him an Indian, this very one his wife not
maka oche kiskālemiko wewa wela ā awit; oma
but he was known by her his wife he that it is he; this
maka ke ittāō, "Nela o ka ke kitaholit
and he said to her, "I it is I who was carried off by him
Mistusew."
the Roc."

These three papers should be carefully read and examined, special attention being paid to the particular order of the Cree words. They will illustrate the idiom of the language, and prove serviceable, I trust, to the learner. With these I bring the Grammar to its close, and hope it will be helpful to all who may wish to become acquainted with a language which, though presenting many difficulties,

has numerous points of interest and beauty in its construction well worthy of investigation. If the work facilitate the labour of the Missionary, give pleasure to the philologist, and assist the trader or resident amongst the Indians, I shall feel that the time spent in its compilation has been well employed and my efforts sufficiently rewarded.

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